The Convert.

BY THE AUTHOR OF

"THE TWO RECTORS."

"In the first place, be you yourself rightly persuaded and settled in the true protestant religion, professed by the Church of England; which doubtless is as sound and orthodox in the doctrine thereof, as any Christian Church in the world."

Lord Bacon's Advice to Sir George Villiers.

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TO HIS GRACE

HENRY-PELHAM,

DUKE OF NEWCASTLE, K.G.

LORD LIEUTENANT

OF THE COUNTY OF NOTTINGHAM,

THE EARNEST ADVOCATE AND FIRM DEFENDER

OF

THE PURE AND REFORMED WORSHIP AND DOCTRINE

OF

THE CHURCH OF ENGLAND,

THIS VOLUME

IS

DEDICATED

BY

HIS OBEDIENT AND FAITHFUL SERVANT,

THE AUTHOR.

PREFACE.

It is the prevailing disposition of the times to consider every thing which has been long established as not merely capable of amendment, but as absolutely requiring reform; and in that unlimited toleration which it is the boast of this country to extend to all religious opinions, it was not to be expected that the Established Church should altogether escape the influence of such a feeling. There are, indeed, many persons who openly avow their opinion that she, in every way, stands in need of a great and

extensive reformation; and others, who, looking to the increasing numbers of those that separate themselves from her communion, (though it may be doubted whether this increase be, at present, greater in proportion than the increase of the general population,) would consider her as no longer entitled to the distinction of a *National Church*, and would, therefore, withhold from her all that support which she has been accustomed to derive from the civil government of the country; either with the view of substituting some other form of doctrine and worship, or of doing away with every religious establishment whatever.

Whether an established religion be, or be not, necessary to the existence of a well regulated state, is not the object of

the author's enquiry in this little volume. That question he considers to have been long since settled by higher authorities than his own. All that he now aims at, is to examine whether, among the religious opinions entertained by the principal classes of those who dissent from the Established Church, there be any other system of belief, or any other form of doctrine and worship, more consonant with a fair interpretation of Holy Writ, and more conducive to the moral and religious improvement of mankind (the great object of every dispensation of the Divine will,) than that adopted by the Church of England. If he has succeeded in showing that, amidst these varying opinions, no such superior system or form of worship can be found, his main

end is answered. For this purpose he has made a simple story, in many of its parts founded on truth, the medium through which high and momentous points of doctrine are brought under familiar discussion, with a view of gaining, more particularly, the attention of those who would fly from works of a professedly serious and theological nature; and he indulges a hope, that such an attempt to beguile his readers into a consideration of matters intimately connected both with their present temporal, and future eternal, welfare, may be the means of leading them on to the prosecution of a deeper and more enlarged enquiry into these most important subjects.

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THE SOLDIER.



THE SOLDIER.

It fell to my lot to sustain the misfortune of losing my parents at an early stage of my life, and though at that period I was little sensible of the calamity, every succeeding year brought with it a poignancy which increased until I arrived at maturity, when, as I began to feel my independence, it forsook me, and finally left upon my mind a sensation of indifference towards myself, and a disinclination to sympathize with the feelings of others. In comparing my situation and circumstances with those around me, I found a void that I could not fill. There was a chasm caused by the breaking up of filial and parental affection that nothing, now connected with me, could close; and the happiness in which I saw others placed with regard to their relatives, and the strong interest which each of these seemed to feel in the concerns of the others, created a disappointment that rankled in my heart, and at length produced the evil passion of envy, ultimately terminating in misanthropy. At

school, I believe, though not looked upon as a good-natured boy, I was never considered a dull one; indeed, I took delight in acquiring a mental superiority over those, who, in other respects appeared to be more happy than myself, and I had the satisfaction of frequently hearing my talents envied, though not so often as my unsocial and gloomy spirit contemned. In this manner I passed my boyhood, neither loving, nor beloved, for I had nothing in my disposition to excite affection, and there were none whose kindness to me prompted even a feeling of regard. A promise had been long given by an old friend of my father, who was a man in power, that if my inclination led me to the church, I should be provided with a living. This induced my easy guardians to grant an allowance from my small patrimony for the purpose, and I was placed in the University, where my unsocial habits induced me to become diligent, that I might have a pretence for avoiding society, and that I might better inspire those with respect who were inclined to treat my manners with contempt; and many were the instances in which I made myself dreaded by the scorner, and to be courted even by the wise. Here, however, after a residence of two years,

my views suddenly changed. There was too much sameness in a student's pursuits at College to captivate me. I had no ties to bind me to the quietness of a domestic life, and my nature had asperities which collision and contact with the world could only rnb down; so, as the armies of England were now encamped on the fields of Spain, I resolved to join them. To this effect I wrote to my guardians, who, after some feeble attempts to turn me from my purpose, at length acquiesced, and a commission was procured for me in one of the Foot Regiments, which I was immediately ordered to join. No sooner had I got on board the transport, and cleared the channel, than a new light seemed to break upon my mind: I breathed more freely, — the scene was new and fresh, — I had fallen in among men of enterprize and courage, and their spirit seemed to possess me. This was, however, only a fit of intoxication, the effect of a succession of novelties upon a young mind, which, after the first impression, required a greater and more powerful stimulant to produce it. After a little time I was avoided as one whose spirit was uncongenial; whose disposition assimilated not with others, and I was left

a prey to an inward reflection, feeding itself upon the wayward thoughts of a dissatisfied and discomforted mind. From these gloomy fits of abstraction, I was at length roused upon entering at midnight the mouth of the Tagus, and surveying by a cloudless moon the churches, palaces, convents, and houses, mingled together above the eye, reflecting both a double light and casting a double shade from their snow-white walls; it was, however, after the sun had risen that these noble objects appeared in greater beauty, when

"Lo! Cintra's glorious Eden intervenes
In variegated maze of mount and glen.
Ah me! what hand can pencil guide, or pen
To follow half on which the eye dilates
Thro' views more dazzling unto mortal ken
Than those whereof such things the bard relates,
Who to the awe-struck world unlock'd Elysian gates?

The horrid crags, by toppling convent crown'd,
The cork trees hoar that clothe the craggy steep,
The mountain-moss by scorching skies embrown'd,
The sunken glen, whose sunless shrubs must weep,
The tender azure of th' unruffled deep,
The orange tints that gild the greenest bough,
The torrents that from cliff to valley leap,
The vine on high, the willow branch below
Mix'd in one mighty scene with varied beauty glow."

As soon as I landed, I was ordered to join the reserve of the army, where, for a length of time, in common with others, I underwent that necessary probation of drill and exercise without which I was unqualified to consider myself a soldier, or to enter upon the duties of that calling. From the tedium of elementary preparation, however, I was in due course of time emancipated, and sent up further into the country to join my regiment, when I was at once launched into the ocean of military life, in which, from the necessity of continual intercourse with others, good fellowship and obliging demeanour became in some measure unavoidable to me; and at the same time the novelties of my station in addition to those which broke in upon me on all sides, from the differences of manner and appearance of the people of the country, had the effect of softening the asperities of my nature, and led me to look upon mankind in a different point of view, from that in which I had ever before regarded them. The relative difference of situation between myself and my associates here, and in England, was also less striking. We were all on the same level in outward circumstances, — we had each to encounter nearly the same in-

conveniences,—rank served to separate us more in the estimation of the common soldier than in our own, — we had all the same interest, — the same ardour and spirit, — the same common enemy to oppose, — the same reputation to maintain, — the same glory to pursue.

Perhaps the charm by which I was bound at this time, arose from the constant exercise of body and mind. In one village to day, in another to morrow—now exposed to the inconveniences and toil of a forced march, ending the day in privation and fatigue; and the next, experiencing all the kindness and hospitality that simplicity could give, or the comfort and luxury that wealth could administer—scowled at by the captive enemy at one moment, smiled upon by the assiduous native at the next—wishing to proceed, and longing to tarry—now sitting by the side of a kindred soul, whom chance had given to be a friend, and now bending over the same while writhing in the agonies of death, whom the same chance was on the point of taking away. Such is the misery, yet such is the delight of campaigning; and, in this manner did I go nearly through the whole of the peninsular war, experiencing all the extremes of privation and

pleasure to which the soldier, during active warfare, is continually exposed. I had purchased my lieutenancy while in Spain, and a company previous to the battle of Waterloo, where, to compensate the tortures of a long-opened wound, I gained an empty brevet, and on my regiment being disbanded, was left upon the shoals and shallows of a half pay, from which I, for some time, vainly struggled to push off into the deep but contracted channel of employment. But having no friend both able and willing to assist me, nor any other means of interest, I was necessarily laid on the shelf, neglected and forgotten. Possessed of a little military rank, and some few medals, to wear which (such is the anomaly of refined feelings) would only expose me to the charge of vanity, and perhaps to the sneers of the scorner, I now gave way to my former feelings. Life presented no variety — society required a courtship I could never condescend to pay — the little credit I had gained, was not known, or, if known, was disregarded — my income was curtailed: I saw others not more than my equals, honoured and rewarded, and with a mind soured by disappointment and chagrin, I relapsed into the state from which

hope, ardour, zeal, and the love of glory had, for a time, roused me; and retiring from the world, I had recourse to books for the only occupation that could keep the resentments of disappointment in check. The better to indulge my feelings, and to give way to the spleen kindled by the disgusts of life, I took up such works as, while they afforded me the most congenial amusement, encouraged the hatred that I now unnaturally entertained against my own species. Voltaire, from the thorough acquaintance I had gained of the French language, I read, not only with avidity, but with such a malicious retention of memory, as made all the master-strokes of his hatred to God or Man familiar to me. From Voltaire I resorted to Hume, Bolingbroke, and Gibbon, and finally to Godwin and Paine, until I rose a complete, though not an avowed, infidel. I had frequently heard it declared, that no man in the fair possession of his senses could really be an Atheist; but this was a character which, from resentment of imaginary wrongs, wrongs that I could not substantiate, and dared not proclaim, and from the false and wicked pride of singularity, I had now brought myself to believe that I exclu-

sively maintained. In support of my new tenets, I added to the fallacious reasoning which my reading had supplied, every other power of argument of which I was master. Scarcely, however, had I brought myself into an established conviction of the truth of Atheism, before I was attacked with a bodily disorder, which afflicted me for a considerable time, and in so severe a manner, that I began to conceive it impossible to survive it. As I had scarcely any friends and but few acquaintances, and was now unable to read, I was necessarily left to a long and deep reflection upon my dangerous state, during which my mind was gradually brought by a train of consequences to revolt from the idea of that annihilation to which, upon my own principles, my body was liable. I saw that it was natural for man to cling to life, and this adherence to vitality seemed to me at first to be owing to the dread of parting with a thing that was to die for ever; for if, as some affirmed, it were better to live hereafter than at present, why not secure the future good by pressing forward from the first to the second and better state? But upon more mature consideration I saw, and felt, also, that a hope was seated at the bottom of my heart

which rested on the basis of another state of existence, as a state of immortality and repose: an immortality which was to be inferred from the faculties and endowments of the mind; and a repose to which the mind seemed naturally, as it were, to look as the only balm for the various disappointments, vexations, and sorrows of a busy, agitated, and transient life. Besides this, I could not, upon my own principles, now see how mankind, without a hope of futurity, essentially differed from the brute creation, if death were to be the final end of both; for, as Lord Bacon observes,—"if man be not akin to God by his spirit, he is akin to the beasts by his body." These reflections while they increased my sickness by the anxieties they occasioned, only led me further in the field of investigation. Here I found myself stretched upon a bed of sickness, unable to make those bodily and mental exertions that I had, at all previous times in a state of health, so easily effected at my will. I found, as I anxiously awaited the return of day to relieve the tedium of a sleepless night, that by observation of the heavenly bodies, I could calculate upon the coming dawn to the greatest nicety of time:

for while thus extended on my couch, the moon in unclouded splendour would not unfrequently throw her light into my apartment; and as I removed the obstructions to the passage of her beams, she would cast them on my face, inviting me to gaze upon her, as she rode through the dark blue expanse of heaven, studded and spangled with unnumbered stars. Gradually gliding from one pane of my window to another, as I watched her from my pillow, her motion became the subject of my contemplation. I had read something of Newton, and enough to convince me that the ebb and flow of the sea were occasioned by lunar influence. I remembered, also, that the eclipses of this luminary, and those of the sun too, were capable of being calculated to the utmost exactness; and, said I, if thus it be that these wondrous orbs are duly regulated in their motions, and are balanced by the counteraction of powers in the void æther, and all this in so precise a manner that the period of their revolution can be ascertained to a second of time, and their orbits most accurately marked and measured, the hand of an over-ruling designer is manifest. These considerations I had formerly suppressed whenever

they were rising in my mind, not caring to grapple with difficulties which I had a desire to believe were either imaginary, or were no real obstacles in the way of my disbelief. From the regulated course of the moon I was led to a further contemplation of the sun, and thence to his fructifying influences upon the vegetable world; and here, I could not fail to observe that the same seed uniformly produced the same herb; and that the same tree as invariably put forth the same leaves, the same blossom, the same fruit. These were not the effect of fortuitous circumstances, – not the effect of chaotic matter and motion, but the combined result of a prescribed, though secret, code of laws, by which the natural government of the universe was regulated. These, and a variety of similar reflections, now brought me to see that I had hitherto been arguing upon secondary, and not primary causes, — that my system, if system it could be called, was founded on obstinate pride rather than upon actual investigation and truth, — that it carried with it a thousand difficulties, difficulties accompanied by a pressure of mental anxiety and distress from which Atheism could offer no alleviation. These things served

but to increase my malady. The fever that burnt me outwardly was answered by another raging more fiercely within, while both threatened my frame with a speedy dissolution. I could not avoid that suffering which had hitherto baffled all the skill of the physician. In the hour of extreme debility and expected death, nature constrained me to invoke the name of God, — constrained me to call in the aid of a supreme Being whose existence I was thus, at length, forced to admit, and a conviction of whose over-ruling Providence I could no longer resist; for arguments, tangible, sensible arguments laid hold upon me, and I felt a degree of relief, never before experienced, in yielding to them, and acknowledging a Power which in honest truth I must confess, I had ever felt, though I had exerted every nerve and faculty of mind to counteract the inward impression: and, while I acknowledged, I bowed myself in mental prostration to a God, the God of Nature! I now gained a composure such as I had never previously enjoyed: the crisis of my disorder was past, and I gradually, though slowly, recovered. As soon as I could resume my studies, I began to investigate my new creed,

and found even now, though sickness of body and depression of mind were rapidly leaving me, that my former notions were indefensible, and that I had been brought to a sounder perception of the truth in this newly settled belief of a God—a Supreme Being whose providence was seen in every operation and contrivance of nature; the universe and all that were in it presenting a book, on every page of which his existence was inscribed in characters clear and large; and, with the poet, I rapturously exclaimed,

> "Thou, Nature, art my God, and by thy laws
> My services are bound."

In my former principles there were many points that I had not the honesty to investigate, apprehensive of a defeat and of the failure of a doctrine which, in spite of myself, I would fain have believed true; for, as Lord Bacon has remarked, "The Scriptures declare that 'the fool hath *said* in his heart, there is no God:' he hath *said* it rather than *believed* it; for none deny there is a God but those for whom it maketh that there were none;'—but now the case was altered. I was not, however, yet dis-

posed to assent to any thing in the shape of revelation, or to carry my belief beyond that of the existence of some such over-ruling Providence; — the writings of Hume, Gibbon, and Bolingbroke now became my favourite study. The Bible, indeed, I had never read, nor had I ever from childhood received any religious impressions; and this, I conceived, far from being a matter of regret, or a disadvantage to me, gave me a liberty of thought possessed by few, unshackled as I was by early prejudices. Considerable portions of the sacred volume had oftentimes been thrown in the way of my reading by the authors who quoted from it to controvert its truth or to expose its pretensions; but Paine had given me such a disgust, from his detail of the absurdities and horrors with which he represented it to abound, that I wanted courage to take it up; and I almost, as it were, instinctively shrunk from it, regarding it with the same abhorrence that a man does the viper ready to spend its virulence and its venom upon him. My aim, indeed, was not to enter at all upon the question of the existence or non-existence of a revelation from Heaven, but to satisfy myself that all the evidences which had

been adduced in favour of the sacred, character of the Bible were defective, and, consequently, that the book itself had no claim to a divine original. My opinions were strengthened daily. I saw that the Deity, to use the language of those who were opposed to me, sent his rain equally upon the good and the wicked; that in every thing he showed himself the lover of man, full of goodness, justice, and mercy; and that he gave not to one what, under the same circumstances, he denied to another. I considered, therefore, that the circumstance of his having selected, as was represented, one people to be the peculiar object of his favour, was a partiality that could not be ascribed to a God of justice; and that the notion of his assigning a future state of semi-deification, as it may be called, to some few, to the exclusion of the larger number, was neither reconcileable to a God of all power, nor to a God of all mercy; and that the dogma of life being a state of trial in which a patient and stubborn endurance of bodily and mental distress was the purchase of a state of glory, was one utterly inconsistent with the goodness of him who made the sun to shine on all alike, and caused the corn and the

herb to grow equally for the poor and wicked as for the rich and wise. The effect of these reflections produced in my mind the conviction, that a divine revelation was, with respect to man, a thing so utterly improbable as to amount to an impossibility; for such evidences in support of what was called Revelation, as had fallen under my notice, were not only weak and inconclusive, but so clogged with difficulties as to baffle all reasoning upon the subject; and, moreover, it appeared to me that even if the improbabilities as to the existence of Revelation were fewer, there were so many systems whose exclusive truth was supported by equally zealous adherents to the cause of each, that the only conclusion to be drawn from them was, that they were all of them so many impostures upon the credulity of the world: and in addition to all this, that the thing itself was altogether unnecessary, as the reason implanted by the Deity in the mind of man was a sufficient guide to him in all matters in which he was interested. *

* See these different grounds examined and ably controverted by Faber in his "Difficulties of Infidelity."

Thus convinced, and thus fortified in my conviction, I no longer concealed my sentiments from those into whose company I chanced to fall, but boldly advocated my principles upon every occasion that offered itself. This had the effect of reducing the number of my acquaintances: a number, indeed, small enough before, but it now became considerably less; for, if my disposition was not such as to encourage others to cultivate my friendship, the avowal of my infidelity was more than sufficient to extinguish every disposition of this kind. This only stung me the more, and I adhered with greater pertinacity to my newly established opinions.

Thus separated from social intercourse, I meditated revenge by publishing to the world a treatise that should disunite the band that held society together, by exposing to ridicule the arguments upon which its religious principles were built. I determined upon setting up the God of Nature in opposition to the God of Revelation: but this intention was much sooner conceived than realized. To establish my position with effect, it was essential that I should become conversant with the best and ablest works of my opponents;

and though, in the warmth and feeling with which I entered on the enterprise, I thought myself in possession of an artillery that might storm the strongest holds of the enemy with every chance of success, I soon found the work greater than I had contemplated. I met with warriors better practised, and longer inured to combat, than myself; warriors equipped at all points, and upon whose armour the puny shafts of my bow, and the intemperate wieldings of my sword, made no impression.

The more I reflected, the more I was convinced of my own insufficiency; — the more my arguments were exposed to the light, the less cogent did they appear. I had clearly and satisfactorily deduced from the operations of Nature the existence of a God; — a God omnipotent, for all things were in his power; a God of order, for beauty and harmony characterised his works; — and beyond this I was at a stand. Nature, indeed, both proclaimed his existence, and showed his power, but it did not reveal the Being. Whether he were a spiritualised light, or angelic power, or any other undefinable essence I knew not from any thing that appeared before me; and so vague was all conjecture

upon this subject, that if I looked into the heathen world, I found scarcely any two persons, and, indeed, no two people, who had formed the same notion of him. I saw that Egypt, the most renowned, from all antiquity, for wisdom, was so lost upon this great subject, that almost every animal, however ranking in creation beneath the dignity of Man, was advanced to the worship of the Godhead; that Greece, the most enlightened of all countries, upheld the degrading impurities of a superstition brought from Egypt; that Rome, the mistress of the earth, added to those monstrous notions which had been bequeathed to her by both, others of her own imagination. And that, although some few of the most pre-eminent philosophers among them came to a conviction that their national system of religion was founded on error, and entertained a belief that there was one only Supreme Being, yet they could advance no further, for every attempt to explain his nature bewildered their minds, and the more they considered the subject, the more obscure and dark it appeared to them. To say that there is a God of Nature is only bringing us to the point from whence we set out, namely, that the

order, the operations, the harmony, and beauty of the works of Nature show that there is a Supreme Governor, but who and what this Governor is, whether self-existing from all eternity to eternity, or a being whose works are under the cognisance and controul of a yet superior order of beings, is a mystery, the depth of which the natural man can never fathom. The works of creation, therefore, though affording incontestible evidence of a gracious Supreme Being, can give no further aid in developing his divine nature. I, therefore, gave up the point, and proceeded to another, which I thought more tenable, and the more so, as all the anti-Christian writers of the present and former times rally around it. I had now recourse to the qualities and powers of the human mind; which, though they were incapable of explaining the nature of God by the outward works of creation, were yet sufficient to lead to this conclusion, that God was a God of Reason.

In this new mode of enquiry, I observed that man is endued with qualities greatly superior to all the animal creation; that he possesses, not indeed a physical and bodily, but a mental and rational, power by which he exercises a domi-

nion over all other creatures; and that this power of reason differs infinitely from that of instinct, which, differing in different animals, is so extremely limited as to be confined to a very narrow compass. The bird that sits upon her nest to give equal warmth to her eggs, discovers no difference between one of these and a lump of chalk that rudely resembles it; nor, if eggs different from her own be substituted, does she detect the deception; and, what is still more striking, the young, when produced, will perform the peculiar acts, not of her that has given them life, but of her to whose species they belong, adhering to the peculiarities of the parent, without copying any of the habits of the nurse. Now, it is Reason that leads us to conceive from the miseries which many of the sons of men endure in a short and painful life, that another state of existence is to succeed the present; because, as the unknown God supplies man and beast with food, and clothes the habitable world with all things necessary for the support of both, showing clearly that he is a God of universal benevolence; if there were not such a future state, the inequality in the condition of mankind, one with another

would not only militate against this attribute of his goodness, but against that of his justice also; and without some such state his designs are inexplicable. We see the earth yielding fruit for the general service of mankind, the rain fertilizing, and the sun bringing every thing to maturity; and yet we perceive one man, and him, perhaps, wicked beyond other men, enjoying far greater share, both of these and various other blessings and comforts of this life, than his more deserving brethren. Thus the Almighty Governor of the universe would seem, in one instance, to be the God of all alike, and in the other to be partial and unjust; and from this difficulty the mind can escape only by looking forward to some future state in which all these inequalities may, and will be, corrected. Such was the train of my reflections, and I was confirmed in my conclusion by observing that the same had been the persuasion of all nations, both in a savage as well as in a civilized state. Considering that quality of Reason, therefore, by which I was led to this conclusion, to be the peculiar gift of the unknown God, I was brought to think and believe that the immortality of the soul was the consolation and joy

yielded to man by the God of Reason. But when I came to investigate the matter deeply, that I might the more firmly establish my own belief, and at the same time overturn the system of those who were opposed to my opinions, I found that, supposing our natural reason sufficient to prove all the attributes usually ascribed to the Deity (which I am now satisfied it is not), we yet could not proceed upon these data to explain his supreme nature; we could only argue from the loftiest conceptions of our own powers, and from these form some guess at those of a Being in all things superior to ourselves; but whether He were the original author and giver of all we possessed, mentally and bodily, or only an agent who, though himself marvellously great, was yet subordinate to another still greater, we could not determine. Again, supposing that the soul could be satisfactorily proved by reason capable of some better existence hereafter, still reason could show no sure grounds for ascribing an *immortality* to the soul; for if a second state of existence were intended only to restore the balance of justice and goodness in respect of the divine dispensations during the period of life, a limited

period was all, upon the mere principles of justice, that was necessary; and a period somewhat more protracted was as much as any claims upon the Divine goodness could require: but as to a state of immortality, an existence to all eternity, the very notions of an immortality or eternity were such as never could have entered into the conceptions of the natural man. After due reflection, therefore, I found that my arguments, and those I had adduced from others, were untenable, and that none of them could furnish a finite capacity with materials for building up a knowledge of the nature of the infinite mind, or Godhead. How then (I reasoned with myself) how then could these things have entered into the human mind, and have been recognised by heathens, and by those who deny any God but the God of Nature and Reason? The answer to this question brought me over to the very opinion which it was my aim at setting out to over-rule. For I could arrive at no other conclusion than this: that that nature and those attributes of God which are thus directly deducible neither from reason nor from the works of creation, must have been implanted in the mind by some revelation from God himself, a reve-

lation made, in the first instance, to the common parent of all mankind, and by him transmitted to those of his descendants who survived the general deluge, of which event I could not but acknowledge that all history and the formation of the globe itself gave the most indisputable proofs. To the same source could I, after much deliberation and enquiry, trace the important and holy rite of sacrifice, common to almost every nation under heaven, and, as it should seem, coëval with man himself; and to some such source as this, I considered whatever there was of truth in the sentiments and writings of any of the ancient philosophers in respect of these points must be attributed; and that in these matters they, merely by the unassisted powers of reason, could advance no further than we are now capable of doing. *

* As to the discoveries of the most celebrated of Grecian sages, deducing the notions of a Supreme Being from nature and reason, and a state of immortality and rewards and punishments, all this, which is ascribed to their philosophy, may clearly be traced backward through the Egyptians and Phœnicians to the descendants of Deucalion, or Noah: and of those more brilliant conceptions attributed to Roman philosophers and the Sybilline oracles, it must be admitted, without doubt, that they were in possession of

Thus, then, like Lyttleton and West, though I sat down with the intention of disproving all this, by a simple and honest adherence to the plain dictates of conscience, and the clear unsophisticated conclusions of reason, I was forced into the belief of a divine revelation; and this revelation I found not only to correspond with, but to receive support and incontrovertible evidence from, the works of nature, the one completely and in all points harmonizing with the other. Having reached this point in the progress of investigation, and having been carried onward by the force of truth, in spite of all my former prejudices, and the seductions of that sophistry, by which I had been misled, I became deeply interested in the pursuit, and at length was instigated to undertake a calm and sober consideration of the evidences for and against the sacred volume, and fairly and impartially to examine whether it was, as so many held it to be, a work proceeding immediately from the Spirit of God, or merely a composition

a book containing the adulterated fragments of the true prophecies. — See Bp. Horsley's Dissertations on the Prophecies of the Messiah dispersed among the Heathens.

of human wisdom. Conviction of its divine truth and inspiration was the result. Light flashed upon my mind in so strong and vivid a manner, that it was irresistible, and I became, certainly, a more firm believer, in the great work of revelation, in proportion to the degree of my former infidelity. Bent upon fixing more deeply the impression wrought upon my sense and feeling, I seized with avidity the sacred book itself, determined to make myself master of its contents: and that I might not, in any way, be prejudiced by the opinions of others, I commenced reading it, without either note or comment; — but I soon came to a check, for, ignorant of the customs and manners of early times, -- ignorant of the style and manner of the ancient writers, —at a loss how to unravel the brevity of chronicles that treated of circumstances, persons, and things, of distant ages, and unable to divine the meaning of phrases which length of time and disuse had rendered obscure and unintelligible, I found myself utterly incapable of proceeding; what I then experienced has since frequently been recalled to my mind by the observation of the acute and learned Balguy: — " To this delusive dream of human folly,

founded only on mistaken interpretations of Scripture, I answer in one word, — open your Bibles, — take the first page that occurs in either Testament, and tell me, without disguise, is there nothing in it too hard for your understanding? If you find all before you *clear* and *easy*, you may thank God for giving *you* a privilege which he has denied to so many thousand of sincere believers." I collected, therefore, the most approved and standard commentators, as guides to carry me through the reading of the Old Testament; and, for the New, that I might be biassed by the opinions, feelings, and prejudices of no sect or party, I took up the Greek text, accompanied by Parkhurst's and Schleusner's Lexicons, and, with these, in the course of a year, made myself conversant with the whole of the *Lex sacra.* Finding, however, that I could not satisfactorily deduce a system of doctrines for my conduct and belief, I now resolved upon investigating the tenets of the leading sects of Christians among ourselves: and as all my relatives and most of my former friends had professed the doctrines of the Establishment, that I might be less biassed by the natural desire of associating my sentiments and

feelings with theirs, I thought it more just not to consider the principles and tenets of the Church, until I had weighed those of the chief dissenters from it.

The result of this I forbear at present to disclose, but will leave it to appear in the order of things, as I retrace some of the various means of information to which I had recourse, that I might ultimately arrive at a conscientious and fair conclusion.

THE SOCINIAN.

THE SOCINIAN.

The system of religious faith that first attracted my notice was that of the Socinian Unitarians, because it was that which came nearer to the principles I had formerly maintained; and what principally allured me to this, was the boast of its advocates that this system was founded only on the truest principles of right reason. With the evidences of Christianity I was not only now conversant, but the truth of them was firmly established in my mind, although I considered myself as still open to conviction, if, upon further investigation, it should appear that I had founded my belief upon weak or mistaken grounds. I took up the leading works of the Socinian writers with every disposition to fall in with their views, if I should find them borne out by truth and the force of argument: but I stumbled at the very threshold of this Temple of Reason. The foundation upon which the fabric

of Christianity was originally built, was here, in so many places undermined and torn up, that what remained was inadequate to its support. The existence of the Scriptures themselves was called in question, and nothing but what favoured this peculiar system was considered by its supporters either as genuine or authentic. The chief corner-stone on which the building, in the opinion of all other Christians, is thought to rest, is, by the Unitarian, not only loosened, but nearly removed. Upon such inadmissible evidence as that of an unlearned and unworthy heretic of the second century, who, for the crime of seduction, had been expelled the Church, and who, upon his prayer for readmission being rejected, had enlisted himself under the banners of its adversaries, — upon the testimony of such a man as this to expunge from the New Testament those chapters which record the miraculous conception of the Virgin Mother of Christ, appeared to me utterly unwarrantable, especially when I observed that in mutilating the Scriptures (which he had done, also, in many other instances) he was endeavouring to arrive at a point the very reverse of what is aimed at by the Unitarians themselves;—namely,

that of showing Jesus to have been a divine spirit, and *no real man*. But independent of this stratagem to get rid of the evidence of the divinity and pre-existence of Christ, the Unitarians appeared to me to have adopted so many alterations and such various interpretations of the sacred text, that no sound argument, logical reasoning, or critical investigation I was master of could receive. When, too, I found it asserted by a more modern supporter of this system, that Jesus was a mere man, and like others of the human race, was "subject to the same infirmities, the same ignorance, prejudices, and frailties *," I started at the perverseness of ascribing ignorance to one of whom it is so plainly declared in one place that "he knew all men, and needed not that any should testify of man, for he knew what was in man;" — and in another, that he knew the very thoughts of men: how much more then did my astonishment increase at the imputation of frailty to one who had no mental weakness, and whose resolution was calm, wise, and unchangeable, —

* Belsham's "Calm Inquiry," p. 447.

to one "who did no sin;" who was tempted in all points like as we are, yet without sin; — to one, who emphatically declared himself "the *way*, and the *truth*, and the *life*," and who, in all his words and works, so clearly proved himself to be the true light which should light every one that cometh into the world? Surprised, therefore, as I was at these open declarations of persons who professed to found their belief upon Scripture, which, to my apprehension, spoke a very different language, I endeavoured to make out the object which the Unitarian scheme proposed, which, after a little enquiry, I found to be briefly this: — That Jesus Christ was a mere human teacher, sent by God to instruct mankind in a short, easy code of laws which had reference to little beyond human convenience; and more fully to confirm a doctrine which all civilized nations had previously embraced, of a future state of existence. As the works which developed this scheme were, to me, quite unintelligible, before I renounced it, I determined to obtain the assistance of some Socinian teacher with whom I might converse, and from whom I might gain the information I required. It was some time before I had the

fortune to fall in with such a person; but, at length, I met with one, plain and simple in his manners, whose conduct and countenance bespoke the sincerity of his heart, and who had every other claim to my attention and respect. The circumstance of our meeting was brought about in the following manner.

The little town in the county of Essex in which I resided, boasted of possessing a select body of politicians, who, with those of the surrounding neighbourhood, formed themselves into a sort of society for the attainment of a knowledge of all passing events of a foreign and domestic nature; and the chamber where they collected their information and kept their journals, was called the *News Room*. In a country town there is commonly no higher source of gratification, to be purchased at a small expence, than by becoming a subscriber to an institution of this kind. It brings together not only the staid and steady residents of the place, but collects at different times, the chiefs of the whole neighbourhood. It is here that the inflated politician, whose sole occupation is not merely to gain information of events which the ordinary vehicles of intelligence

make known to all, but to dive also into the secret designs of his own country and of foreign states, amuses himself and his hearers by attacking the different measures of government, and setting up, in preference, the plans of his own *quid-nunc* community, with all the ease and satisfaction imaginable. To form, however, the most correct notion of the utility and comfort of this little establishment, one must resort to it at the moment of that general excitement which is produced by the arrival of the mail. The silent monotony of the place is then awakened by the asthmatic winding of the postman's horn as he proceeds through the main street towards the post-office, on a one-eyed, animated-hair-trunk of a pony, forced for the last mile into the involuntary shuffle of a canter. The post-master, as he hears it, leaps from his shop-board, and

"Standing on slippers, which his nimble haste
Has falsely thrust upon contrary feet,"

receives the shrivelled, solitary bag, and, freighted with the charge, rushes into the corner of his shop, which from being separated from it by a partition of string and paper, is dignified by the

title of "the office;" and there with the door fastened, and the blind of the little window drawn, he sorts its motley contents. In the street without, stands the anxious lover, or the nervous shop-keeper, waiting, with ill-dissembled patience, the moment when the blind shall be withdrawn and the wicket opened, from whence he is to receive an affirmative or negative reply to his enquiry of "Any letters for me?" and when he who is disappointed wishes the previous moment could be recalled, that he might be in the enjoyment of anticipations now blighted; and he who receives the expected despatch, makes up for its want of interest by an air and manner calculated to impose a notion of its importance upon those who gaze at him. At the same moment are seen toddling from their dormitories two or three crawling recipients of gout and gravel, making their way to the room to hold discourse with others of the like infirmities and passions upon the popular topics of the day.

I had been seated at the window looking into the street for half an hour, when Mr. Singleton, whose history I knew, but whose acquaintance I had not made, entered it with the same intention

that I had, of waiting for the delivery of the letters. As, upon inspection, he found no papers very new, and no other persons present, he challenged my conversation by rapping the barometer, and remarking that the glass had fallen; a circumstance with which I was already acquainted, having, on my first entrance, ascertained the case, by precisely the same experiment. Then after turning over the newspapers again, he observed that there was nothing new; a fact, also, that had struck me on doing the same thing; and he was just on the point of making a third remark, when the post-horn sounded, and he went out to observe what I have already described.

Mr. Singleton was one of those, who, having passed the greater part of their lives in business, retire to the country to enjoy that ease and immunity from labour which a well-earned fortune lead them to anticipate; and who, like the generality of those who have existed in the active bustle of the world, and think the *otium cum dignitate* a consequent upon leaving trade, had been bitterly disappointed in his expectations. Habit is, indeed, a second nature; and he who, having, until the age of fifty, been continually

engrossed in the concerns of an extensive business, thinks that to retire from it is to put himself upon a level with the gentleman of ease and fortune who has a multitude of resources within and around him, is sure to find his ideas of happiness visionary, and to discover that the leisure he has now gained is, oftentimes, more intolerable than the anxieties that have engaged, though they may have continually harassed his mind. So it was with Mr. Singleton, whose name gave stability to a firm from which he had for some few years withdrawn himself to dedicate the latter period of his life to the pursuit of scientific subjects for his in-door recreation; and who latterly, for his out-door exercise, had been following the example of the neighbouring gentlemen, in devoting a portion of his income to agricultural concerns, beguiling himself, like them, with the flattering notion that he was making money, rather than expending it.

Mr. Singleton, upon his return to the room, was invited by one or two of a party of rather warm disputants, who had just come together, to give his opinion upon a subject which the various papers of the day had canvassed in the

spirit of opposite feelings, and it was from the accidental circumstance of coinciding with him in his views of the matter that an acquaintance commenced between us, which was followed, shortly afterwards, by an invitation to pass a day with him at his country residence. As my health was not sufficiently recovered to permit my dedicating so much time to reading as I now desired, and as my acquaintance was limited to a very few persons, I willingly embraced this opportunity of giving a change to my thoughts and pursuits by accepting this proffered kindness: and upon one of those fine inviting days which we frequently meet with in the opening of the summer, I set out for a walk to Palladium Lodge, which, as I approached, I easily perceived, from its appearance, to be the residence of a man who had only late in life emerged from the gaseous and smoky air of the metropolis, to the dust of the country.

The house, which appeared large, and very substantially built of white brick with black courses, had a profusion of stone tea-urns at every extremity, and upon the top of every projection. The grand front faced a low wall sur-

mounted by an iron palisade, running along an opening that admitted a view of the entire elevation of the house from the road, which, while it served to guard against any trespass of passers by, gave free admission to the dust. This was doubtlessly designed in the spirit of fair trade, which delights to balance its receipts against its expenditure; for it put the inmates of the house and the travellers without it upon the terms of a just equality: if the former could gratify their curiosity by clearly seeing who were passing along, the latter, with equal facility, could as satisfactorily perceive who were sitting within. Each side of the iron-work opening was flanked by a wall embellished with huge basins, jugs, and pitchers of solid stone: and in front of this, were divers yew-trees cut out into the resemblance of dumb-waiters, upon which, as seen from the windows, many of these articles of the stone-shop seemed to rest; the whole backed by poplars of an erect and most decorous growth. I advanced to the open-work iron gates at the end of the wall nearest to me, and was for some time absorbed in admiration of the gyral twists and workmanship of them, when, suddenly, I espied within, sitting upon two

sarcophagi pedestals, enormous sphinxes, with prodigiously long, straight noses, and exceedingly large open eyes; they looked, indeed, very good humoured, and apparently too easy and comfortable to rise even if I entered, yet I thought it more prudent to be cautious, for though they carried, like most female countenances, a great deal of amenity in their faces, yet I was daunted by the display of very large paws, armed with tremendous talons; so without making them uneasy or putting their temper to the test by pushing through, I with more propriety applied my hand to the bell. This operation, common and simple as it was, caused me a second surprise; for the clapper of the deafening instrument, which, though invisible, was close above my head, gave out a sound that might almost have raised a dead man from his grave. I was not astonished, therefore, at seeing a living servant instantly before me, as if he had risen out of the earth. Though at the time of my arrival a company of clocks were striking the hour of one, as if to make the most of what they had to do, the gorgeous man before me was dressed and liveried to the full, — powdered, frogged, laced, buttoned, fringed and

tagged! Most courteously did he conduct me up one of the flight of steps leading to the portico, and thence through the hall, into the presence of his master, whom I found in his study, the only sitting room that commanded the extensive view of the grounds belonging to the mansion. No sooner had I entered than he greeted me with great warmth, and with tokens of evident delight; indeed I could only account for such a demonstration of pleasure in the reception of a new acquaintance from conceiving that he rarely met with associates, and this I afterwards learnt to be the case: but as he, throughout his existence, had considered rural retirement the meed of a laborious life, he dared not own his disappointment; on the contrary, he strove to impress me with a different belief.

"Here, Sir," said he, rising up from the second reading of his newspaper, "here you find me musing in the shades 'far from the busy hum of men,' with various pursuits to engage my mind. I am something of a mechanic; and, if you have any taste that way, I shall be glad to show you models and drawings of various engines and machines, upon which I am endea-

vouring to make improvements: and that you may not conceive my habits to be wholly sedentary, I will take you out to view my farm, which I have very recently taken into my own hands, and am cultivating upon a system altogether new. — But you must have some refreshment after your walk, and in the meantime I will order the horses to be in readiness for us."

While these preparations were in progress, and my kind host was occupied in giving his orders, putting by some papers that lay about him, buttoning up his gaiters, and strapping on his spurs, I engaged myself in casting my eyes along the shelves of his bookcases, that, as he seemed to have few living friends, I might judge of his taste and habits from the society he kept among such as were dead or distant. Here I found the works of Priestley, Lindsay, and Belsham, to hold the most conspicuous situations, supported by ranks of "The Monthly Repository of Theology, and general Literature," — and "The Monthly Review." On other shelves, I found various valuable books on arts and sciences, besides "Rees's Encyclopedia;" works on botany, and some well fingered treatises upon draining land; on grasses;

on the use of oil-cake in fattening beasts; on composts and manures; on the system of drilling; a "Ready Reckoner;" "Interest Tables;" "Life Annuities;" together with piles of pamphlets relating to the Phœnix, the Hope, the Guardian, the Union, the Rock, the New River, the Tunnel, and every other Fire and Water Company in the metropolis. At length we mounted our horses, and set out to inspect the estate and the farm now in Mr. Singleton's own hands; for his bailiff had no objection to his master's assumption of the management, so long as he came in for the profits. Mr. Singleton lost no opportunity of showing me the attention he paid to the minutiæ of farming, so much overlooked by the majority of agriculturists. Every hedge was cut so regularly, and so frequently, that nothing was permitted to break in upon the right lines thus preserved, but the occasional projection of trees. Every ditch was kept constantly clean, not a weed sprung up that was not up-rooted the moment it could catch the eye. Every gate was perfect and well painted — every barn and out-house in the best repair, and even the stacks assumed the appearance of permanent buildings.

"Observe," said he, pointing to some solid wool-covered animal masses, "are these not fine sheep? 'tis true they can with difficulty walk, but it is the object of the farmer to study utility rather than beauty."

I did not exactly see how this remark accorded with the smooth cut hedges, and the picturesque barns and stacks.

"And those beasts," he continued, "see the length and straightness of their backs, their small clean heads, and their deep broad necks! — there are none that fetch a higher price in the market, and I verily believe it is owing to my not being addicted to the old system of things. I want to strike out into a new line. I study the chemical properties of manure, and the chemical analysis of grain. I find that the stem or straw of different corn consists of such and such ingredients, and to grow these respectively, such and such manures are requisite; and by the application of this principle I shall make the same land produce, year by year, the same grain: besides all this, I cultivate generally what others grow sparingly, and mangel-wursel, Swedish turnips, parsnips, and lucerne are with me, what common turnips, clover, vetches, car-

rots, and dills are to others. We want the current of science, with respect to agriculture, to be turned more to the produce of the earth, than to the implements used in the cultivation of land, and the economy of manual labour."

I am myself not much of a farmer, but I know enough to be certain that the practical knowlege of husbandry is superior to all theory, and I could see that my friend's sheep, though disgustingly large, were unfit for food, however fine their wool; and that neither these nor his cattle produced a profit equal to that obtained by the common farmers around him, whose hedges and ditches were only occasionally trimmed up, and whose barns and gates threw off so much of their connection with pitch and painting: but as he amused himself with the notion of the superior mode of his contrivance and management, and as this source of his happiness was, in itself, perfectly harmless, and interfered with none but himself, I did not feel inclined to lessen it by any remarks that could lead him to think I saw the deception he practised upon himself. As we rode home, through the village, he first turned my attention to the Schoolhouse, which he had enlarged and im-

proved at his own expense, then to a set of Almshouses he had built and endowed; to the public pump which he had erected for the comfort and health of the poor; then pointing to the stocks and pound which he had also recently repaired, he jocosely observed, "I have ever, Captain Mordaunt, been a fair trader, and even here I have done what I can to *raise the stocks*, and allow *good poundage* to my neighbours."

Upon returning to the house, and entering again the study, I took a more accurate survey of its furniture, and was greatly pleased with a variety of objects, of a scientific kind, that had there been collected together. The thermometers and barometers were numerous, and many of them uncommon; the telescopes were apparently fine; the models of machines interesting to a degree; and the explanation given of their several powers and actions, was sufficient to show that my host was no little mechanic, and that he could better contrive instruments for sowing, threshing, and grinding corn, than improve the methods of growing it.

After a long consideration of these ingenious and useful articles, we were summoned to the

dining-room, where I was surprised at meeting two persons totally unknown to me. The one I found to be Mr. Singleton's brother, an invalid, propped and pillowed in a large easy chair, with a small table before him; the other a Mr. Trueman, a Socinian minister, the particular friend of the family. In all the conversation which passed at the table, there was a peculiar keenness in what escaped the lips of the sick man, who seemed to express the pain of his sufferings by the bitterness of his words. Satisfied with nothing, and unable to continue in the same posture for any length of time, he was as restless in mind as in body, and this was the more uncommon and distressing, as it was too evident that the afflicted man was rapidly drawing towards the close of life. Soon after the tablecloth was removed, the sufferer, though it seemed contrary to his usual habit, expressed his wish to withdraw, finding himself with the desire, but without the power of longer continuing in company, or, indeed, in any other than a reclining posture. With much pain to himself, and difficulty to those who assisted him, he was removed to his chamber, and there left to repose.

"My brother," said Mr. Singleton, when he had left the room, "is in a state of great suffering, and we humour him in every thing, seeing how impossible it is that he should long survive; and, indeed, all things considered, it will be a great mercy when he is relieved, and this none can desire more earnestly than himself, for he has experienced the heaviest domestic afflictions through life, and these have soured his temper, and now make him impatient to be gone. You find him, Mr. Trueman, infinitely weaker than when you last saw him, though that was only a few days ago?"

"Much worse, indeed," he replied, "and it occasions me, I assure you, very unfeigned sorrow."

That Mr. Trueman spoke with sincerity, no one who saw him could question, for never did any person carry in his countenance more honesty, nor in his manners more simplicity. I had never seen one, who, at first sight, had possessed me so much in his favour.

Mr. Singleton, now desirous of changing the conversation, observed, "I think, Mr. Trueman, we may now congratulate ourselves on the circumstance of the great increase of our body;

from which it seems fair to conclude that, in these times of full and fair enquiry, men's minds are open to the reception of truth; and that reason has, at length, assumed that sway and ascendancy, which is only her just prerogative."

"Though I am convinced," replied Mr. Trueman, "that the further enquiry is carried, the more our tenets will be pronounced correct, I do not think the increase so great as you seem to imagine; and, whatever it may be, is perhaps to be attributed to the generally proportionate increase of population, so that, relatively speaking, we have obtained no great majority over other sects: though, I think, we must admit, that ours are not likely to become the prevailing tenets of the day, considering how prone mankind are to a warmth of feeling on this subject, and how this warmth prevails among all other denominations of Christians."

"Pray Mr. Trueman," said I, "since I hold myself free from any prejudice arising from this source, and, indeed, as not having so much as even a bias to one sect, more than to another, inform me what are the particular tenets of your persuasion. Having read the Scriptures with, what may almost be said, a critical attention,

and considered the evidences on which they rest with more than ordinary care, I would wish to embrace that form of worship which I find most consonant with the spirit of Christianity. I have a good foundation to build upon, for I am now I trust, after a good deal of study, conversant with the spirit of the holy writings, and deeply and thoroughly impressed with the certainty and truth of every part of the sacred volume."

"Hold!" cried he, "before you speak with such assurance of your belief in every part of the Bible,—let me ask, have you convinced yourself that every portion even of the New Testament, as given in the authorized version, is true, and that the sense of the original is there accurately rendered? Are you sure there are no interpolations, no palpable misconstructions of the text?"

"I am certain and positive only on one point," said I, "and the assurance arises from a thorough conviction that, with only one exception, the authorized version has no interpolation, and that its authenticity and genuineness are proved by a greater, clearer, and fuller body of evidence, than can be adduced for any

ancient record whatever; and I am as firmly convinced that it is unrivalled as a faithful translation, conveying not merely the meaning of the sacred writers, but their very style, manner, and expression. It admirably combines dignity with plainness, and addresses itself to every understanding by its general perspicuity and clearness.*"

"Pray," asked Mr. Trueman, "what is the exception you make?"

"I make exception," I replied, "to the 7th verse of the 5th chapter of the 1st Epistle of St. John—'There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.'—I find it upon investigation to be true, that this verse is contained in no ancient Greek Manuscript; in neither of the Syriac nor Arabic versions, nor, indeed, in any other than some few of the Latin: nor is it quoted by any of the Latin Fathers before the first four centuries, nor received as genuine by all, even in the sixth."†

* See Quarterly Review, vol. i. p. 335.

† See Bp. Marsh's Translation of Michaelis, vol. vi. p.431.440. where he gives up the authenticity of the verse in

"This," said Mr. Trueman, "is liberal. The same exercise of candour will bring you to see that Unitarianism is the true religion. But since you declare yourself unbiassed by prejudice, and your mind open to conviction, I will proceed step by step. Our belief then is, that Jesus Christ was a mere man, constituted like all others of his species, having 'the same infirmities, the same ignorance, the same prejudices and frailties:'—that he was born, (I care not whether miraculously or otherwise,) of Joseph and Mary in the lineage of David, that he was of low birth, of no education, but as a man, of most exemplary character; and, according to ancient prophecy, was appointed to introduce a new moral dispensation instead of the Jewish, and to put all mankind upon the same level with the seed of Abraham; and, also, to declare a future life in which all are to receive a reward in proportion to their goodness."

question for these and other very strong reasons; as does, also, Bp. Tomline (El. Christ. Theol. vol ii. p. 90. note); and Bp. Horsley's, Bp. Burgess's Sermons, together with Hartwell Horne's "Defence of the Scripture Doctrine of the Trinity," where they assign other very strong reasons for retaining it.

"I cannot, Mr. Trueman, exactly admit this, because the very opening of the Gospel shows, that he was not born of man, but of God. The Virgin was overshadowed by the Holy Ghost; and her child, the offspring of the Spirit, partook both of a divine and a human nature."

"But," interrupted he, "the two first chapters of St. Matthew's and St. Luke's Gospels, which give the account you mention, are all spurious and not to be received by a deep enquirer after truth. — Marcion, of the second century, a man of learning and integrity, rejected both accounts."

"Yes, but Marcion, on whose authority you place such reliance, did not confine himself to this point, he mutilated the Gospels by striking out and by adding whatever suited his views; a liberty which he took also with St. Paul's Epistles: but even, if any weight could be placed upon his testimony, it would be outbalanced again and again by the well-known fact, that these chapters are found in every ancient manuscript now extant. I cannot, therefore, give up the great doctrine of the incarnation of Christ upon what you have advanced: prove it spurious to me upon fair

authority, and I will believe him to be a mere man: but, to my understanding, the miraculous divine conception can only fulfil the prediction of Isaiah—'*The* Virgin, (mark the emphatic definite article of the *original,*) *The* Virgin shall conceive and bear a son'—'whose name is Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.'—And 'what think you of Christ; whose son is he?'—is a question that, surely, never could have been asked, had it been clear that he was merely the issue of Joseph and Mary. But even if it were possible for you to establish the point of his being man and man only, I deny *in toto*, that any Scripture can be adduced to show him to have been either ignorant or prejudiced:—that 'he was compassed with infirmity' I admit, but that he had our frailties, in the common acceptation of that word, I defy you or any one to prove; on the contrary, he is declared 'Such an high priest became us, who is holy, harmless, undefiled, separate from sinners.—Christ, also, through the Eternal Spirit, offered himself *without spot.*'"

"With respect to the prophecies of the Old Testament," resumed Mr. Trueman, "there is

no arguing from them; and to show you how greatly you misconceive the person and character of Jesus, would involve a world of discussion; let us see if we cannot arrive at the proof of his sole humanity by other considerations, and this, I think, will be obtained, by perceiving that he himself did not know the honour that awaited him until he was baptised by John; and a miraculous announcement declared him to be the '*Great Prophet.*'" *

"Not know it? Mr. Trueman! when he had declared from the age of twelve, that is, eleven years before this event took place—'Wist ye not that I must be about *my* father's business?' Not the business of Joseph, his reputed father; for he had left him to resort to the Temple, where he was found occupied in hearing the expounders of the Law of Moses, and in asking them questions.—Not know it? When he said to the Baptist, 'Suffer it to be so now; for thus it becometh us to fulfil all righteousness.' In other words, suffer this now to be done to me, that by offering myself for this rite, others may see the necessity of following

* "Calm Inquiry," p. 448.

my example, for by this act I fulfil all righteousness, I renew the covenant between my Father and mankind, and comply with that which is required of them.—Besides this, is he not declared to be the Son of God?"

"Yes," answered he, "in the same manner that righteous persons are said to be the '*children*,' or 'the *sons of God*.'"

"No, Sir, I beg your pardon, the title of '*The* Son of God,' is one of the same exclusive distinction with that of '*The* Son of Man.' You cannot change the definite for the indefinite article, neither can you either adopt or deny them at your pleasure."

"Not to dispute," continued Mr. Trueman, "whether we shall read *a* for *the*, let us proceed to the consideration of other greater points in their order."

"No greater matter turning upon a smaller point," said I, "ever offered itself to the notice of man. Let us for one moment suppose it optional to consider Christ in your sense of *a* son of God, like other human beings; into what extraordinary absurdities shall we fall. When the blind man had been restored to sight, and was excommunicated by the Pharisees, Jesus,

when he afterwards met him, said, 'Dost thou believe on *the* Son of God?' He answered and said, 'Who is he Lord, that I might believe on him?' And Jesus said unto him, 'Thou hast both seen him, and it is he that talketh with thee.' And he said, 'Lord! I believe: and he worshipped him.' What becomes of this well scrutinized and authenticated miracle, if belief in the worker of it be enjoined only as in a mere son of God? Or how could one delegated, as we see was the case with the Prophets and Apostles, who without the assumption of any innate power to perform miraculous works by application to the name of God or Christ, performed the work, not daring to assume a power that belonged only to God?—'Young man *I say* unto thee arise'—'*I will*, be thou clean'—or when addressing the raging sea and tempest, without any invocation of the Deity, of his own independent authority he spoke to them in a tone and manner, and in words of absolute command—'Peace, be still! and there was a *great* calm?' If he were not, as declared by St. John, 'the only begotten of the Father full of grace and truth,' well might the Pharisees ask, 'by what authority doest thou these things?' when they saw that he appealed for power to none.

Where, too, let me ask, upon the same supposition, was the merit of Peter's confession—'Thou art the Christ, *the* Son of the living God'—which Jesus declared to have been suggested to the mind of the Apostle by the direct Spirit of God? Nay, further, under what pretence could the Jews have taken up stones to put him to death for blasphemy, for saying 'that God was his Father, *making himself equal with God*,' if he had not claimed the title of 'the Son of God,' as a distinction of his divinity? and when before the chief priests and the scribes, he declared, in answer to their enquiry whether he were the Christ, 'hereafter shall the Son of Man sit on the right hand of the power of God;' and the Jews, one and all, instantly enquired—'Art thou then *the* Son of God?'—and by acknowledging that he was, deemed him guilty of blasphemy*; where was the supposed blasphemy if he only meant that he were *a* son of God, unless, indeed, it were in saying, that a mere man should sit on the right hand of the Majesty on high? Again, too, when the Devil, or rather when the evil Spirits ——"

John xxii. 70, 71.

"Excuse me for interrupting you, Sir," said Mr. Trueman, "but you do not seem aware that, in alluding to the scene of the temptation and the tempter, you are referring to a mere vision and to an imaginary being; and when speaking of those possessed of evil spirits you are talking only of madmen."*

"Visions! imaginary beings! and madmen! I do not quite comprehend you. Christ, himself, distinctly speaks of the existence of Satan, or Beelzebub, and his wiles, the same whom the Apostles declare to have 'the power of death,' and against whom, as a real adversary of man, they give us such innumerable cautions. With respect to the temptation, that it was a real, and not a visionary scene, may be inferred, I think, from the simple circumstance of the Devil taking our Saviour 'to an exceeding high mountain,' and thence showing him 'all the kingdoms of the world;' for if it had been

* See Cappe's "Dissertations," and the notes on chap. iv. v. 2. of St. Matthew's Gospel, of the "Improved Version."

Whatever may be the distinction between διάβολος and δαιμόνιον, the possession of an evil spirit is a distinct thing from madness.

merely a vision, where was the necessity of taking him to such an eminence? Or why place him upon one of the pinnacles or wings of the Temple, that he might throw himself down from it? As to the extraordinary power he possessed, at the time of our Saviour's ministry, over the bodies of men, you may call it madness, but it was a kind of mania never before or since seen; for it enabled some who had it to declare, at first sight, Jesus to be the Christ, though never previously known, and this openly to the people around them." *

"I allow," replied Mr. Trueman, "that many of these unhappy creatures believed Jesus to be the Messiah, or the Great Prophet; and that, according to the current opinion of the age, they

* The case of the demons (δαιμόνια), who had shunned previous intercourse with men, coming out of the tombs and recognising Jesus as the Messiah, the Christ, (the same confession as was made, from the direct spirit of God, by Peter,) on his very first appearance in the country, and though at a distance from him, is what none can explain on the supposition of their being madmen. To remove the difficulty, therefore, the whole history of the Gadarene demoniac is conceived by the Unitarians to be an interpolation.—See note on Luke viii. 27. of the Improved Version.

were supposed to be possessed by demons; and it was in conformity with the ideas and feelings of the maniacs themselves, that Jesus addressed them after this popular notion; nor can it be shown that the Devil is more than an imaginary being, much less that individuals are possessed by any actual evil spirit, for no where is this asserted, or even hinted at, in the New Testament."*

"That the possession of evil spirits was not merely a common disorder incidental to man, may be collected, I think, Sir, from the distinction made between the one and the other by St. Luke, who says, that Christ gave his disciples 'power and authority over all *demons or evil spirits*, and to cure diseases;' here, surely, the difference is strongly marked, but not so clearly as where it is more specifically said: 'they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with *demons*, and those which were *lunatic*, and those

* This is the fact, according to the Improved Version of the New Testament, to which Mr. Trueman is here supposed to allude.

that had the palsy, and he healed them.' And as a further proof of the real existence of such spirits, St. James declares 'the *demons* to believe and tremble.' As to the supposition that our Saviour adopted the popular language and notions of the day, involving the errors of heathen superstition, when speaking of these evil spirits, is, I think, upon your supposition of there being really none, ascribing to him what never can be proved; namely, that he carried on error because it was popular. And with respect to the tempter and the temptation, both Matthew and Luke declare our Saviour to have been led up into the wilderness to be tempted of Satan; and if the temptations he is there said to have overcome, were mere visions, his example cannot be enforced upon us, and the history of these transactions lose their greatest effect. But let me ask, did not the Jews accuse him of performing his marvellous works by the aid and co-operation of the Prince of the Devils, Beelzebub? And how did he refute the charge? 'Can,' said he, 'can Satan cast out Satan?' clearly identifying Beelzebub with Satan, or the Devil. Does he not, moreover, in another

passage, .condemn the wicked to the fire prepared 'for the Devil and his angels?'" *

* The fact recorded of the supposed demoniacs, demonstrates also that they were not merely madmen. The insane either reason rightly on wrong grounds, or wrongly on right grounds, or blend the wrong and right together But these demoniacs reasoned rightly on right grounds. They uttered propositions undeniably true. They excelled, in the accuracy of their knowledge, the disciples of Christ himself; at least we never hear that either of these had applied to our Lord the epithet of *The Holy One of God*. They were alike consistent with their knowledge and their language. Their bodies were agitated and convulsed. The powers of their mind were controlled in such a manner that their actions were unreasonable; yet they addressed our Lord in a consistent and rational, though in an appalling and mysterious manner. Our Lord answered them, not by appealing to the individuals whose actions had been so irrational, but to something which he requires and commands to leave them; that is, to evil spirits, whose mode of continuing evil, in this instance, had been so fearfully displayed. These spirits answer him by evincing an intimate knowledge both of his person and character, which was hidden from the wise and prudent of the nation. The spirits that have apostatised are destined to future misery — their judge was before them. "Ah! what hast thou to do with us, in our present condition," they exclaim, "art thou come to torment us before the time?" And they entreat him not to command them to leave this earth, and to go to the invisible world. The demons believed and trembled. —Townsend's New Testament arranged, vol. i. p. 159.

"I can only say," replied Mr. Trueman, "that I consider these expressions metaphorical, and your sense of them altogether mistaken; for my part I cannot deduce from the Scriptures sufficient to believe Jesus to have been any other than a great prophet; and Satan any other than an ideal being, and the fire prepared for him, any other than a strong figurative expression, for, perhaps, a great but limited punishment. But, to proceed in the regular detail of our principles —"

"Stop, Mr. Trueman; you speak of punishment hereafter, even though it may be great, as being limited; am I to understand that it is the opinion of your sect, that the torments denounced against wilful and impenitent sinners in Scripture, are not perpetual and endless?"

"Surely," he replied, "they are not. If a frail mortal being has sinned, is it either just or reasonable that an immortal and endless punishment should be the penalty?"

"With respect to the ways of God and his dealings with the children of men," I replied, "I should doubt whether it can be right to set our feelings and our reasoning against what he in his wisdom has declared. The mercy and

justice of created beings, though of the same kind, is not, in degree, the standard of the mercy and justice of God. Christ has said — 'the hour is coming, in which all that are in their graves shall hear the voice of the Son of Man, and shall come forth: they that have done good, unto the resurrection of life, they that have done evil, unto the resurrection of damnation.' And, with still more explicitness, when speaking of the wicked — 'These,' said he, 'shall go into everlasting punishment, but the righteous into life eternal.' — And, in correspondence with these, St. John, speaking of the doom of the wicked, and of the deceiver of mankind, describes them as 'tormented day and night *for ever and ever*,' while of the blessed, he says, 'they shall reign *for ever and ever*.'"

"Yes, Sir; but the terms, *eternal* and *everlasting*, do not invariably signify more than an endurance of pain for many ages."

"This is true in some instances, but the texts which I have quoted refer to an indefinite time; if not, our hopes of lasting happiness are, indeed, vain; for the same epithet being varied in the original, both to the reward and punishment, if it does not convey the threat of everlasting punishment to hardened sinners, it conveys not the

promise of life eternal to the righteous.* Reason cannot prove the eternity of punishment to be inconsistent with the plan of God's moral government, and this is a subject on which reason must be dumb, because revelation is explicit. But though we believe this, we need not on this account to despair; for though these declarations do not restrain God from doing what he pleases, yet they cut off from the sinner all reasonable hopes of relaxation or mitigation of them. It is the wicked, and the wicked only that have ground

* In every page of Holy Writ are these terrors displayed, in expressions studiously adapted to lay hold of the imagination of mankind, and awaken the most thoughtless to such an habitual sense of danger, as might be sufficient to overcome the most powerful allurements of vice. "The wicked are to go into outer darkness. There is to be weeping and gnashing of teeth. They are to depart into everlasting fire, prepared for the devil and his angels, where the worm dieth not, and the fire is not quenched. There they shall drink of the wrath of God, poured out without mixture, into the cup of his indignation." Whatever there may be of figure in some of these expressions, as much as this they clearly import: that the future state of the wicked will be a state of exquisite torment, both of body and mind — of torments, not only intense in degree, but incapable of intermission, ease, or end, — a condition of unmixed and perfect evil, not less deprived of future hope than of present enjoyment.—Bishop Horsley's Sermon on "The coming of the Son of Man." See Tillotson's Sermon on "The Eternity of Hell Torments."

for fear, for they are to go away into everlasting punishment, but the righteous into life eternal." *

"Whence, Sir, do you derive this notion?" asked Mr. Trueman, hastily interrupting me; "not from the Scriptures. Christ died not to appease divine wrath, nor for any sacrifice of atonement, nor for any other unscriptural, irrational, and derogatory purpose †, but merely as a martyr to the truth, and as a necessary step towards proving to mankind the certainty of a resurrection."

"If you say that the only purposes of the death and sufferings of Christ were, that he might attest the truth of his doctrines and mission, and that he might afford stronger proofs of the resurrection; they were only such as any

* "It seems most agreeable to our conceptions of justice, and is consonant enough to the language of Scripture, to suppose, that there are prepared for us rewards and punishments, of all possible degrees, from the most exalted happiness, down to extreme misery; so that 'our labour is never in vain;' whatever advancement we make in virtue, we procure a proportionable accession of future happiness; as, on the other hand, every accumulation of vice is treasuring up so much wrath against the day of wrath." —Paley, Moral Phil. ch. vii.

† Calm Inquiry, p. 450.

mere man with a divine commission might have answered. But to atone for the sins of man, as well those inherited from the corruption of the parent stock, as those which have been incurred by the waywardness of individuals, was such an atonement as none who were themselves of the same frail nature could make. Now, looking to Scripture, it appears to me, that the laws of God's government having been continually broken by all, and God having thus been continually set at nought and neglected and despised, the divine wrath must necessarily have been provoked, and that his majesty and justice therefore required some atonement to be made, in order to the reconciliation of man to himself, and to the arrest of punishment. Now, 'without shedding of blood,' as I read, 'there is no remission.' Not the blood of goats or bulls, (for he says, 'I delight not in the blood of bullocks, or of lambs, or of he-goats,') but of some greater and worthier offering. In reference to this it is, that I consider the sacrifice of animals to have been enjoined by the Mosaic law; and, in fact, it is only upon the principle of some immediate revelation from God himself, that I feel able satisfactorily to account for the origin of any of those sacri-

fices which prevailed so universally among mankind, previous to the coming of Christ, as the means of appeasing the anger of the Deity, and which still exist among the nations that have not yet known him. The death, therefore, which, according to the sacred writings, Christ suffered upon the cross, appears to me to have been the sacrifice of a *spotless* victim, offered unto God to 'turn away his displeasure,' and to make that atonement for the sins of the world, which could only be expiated by the shedding of the blood of Him 'who had done no sin.' To say that this doctrine is irrational, is only an admission of its high mysterious character, which shows it to be above human reason, but which yet is not contrary to it. To say that it is unscriptural, appears to me to be altogether directly opposed to the revealed word of God, which, to my mind, is here explicit. To say that it is derogatory to the character of Jesus, seems also a mere fanciful objection, lowering that high feeling of gratitude with which this, the greatest proof of his love, was designed to inspire us; for 'greater love hath no man than this, that a man lay down his life for his friends.' And, really, Sir, except upon the supposition of

this being a certain, effectual atonement, I feel myself wholly unable to comprehend the meaning of the following, and other texts of Scripture; such as 'Christ has *borne* our sins — he bare our sins in his own body upon the tree,' — and 'the Lord laid on him the iniquities of us all. The blood of Christ cleanseth us from all sin — he is the *propitiation* for our sins — he gave himself a *ransom* for all — in him we have *redemption* through his blood — we are *redeemed* with the precious blood of Christ.' Were it necessary, I could extend these quotations, but after a careful perusal of the Law, the Prophets, and the Evangelists, I hitherto have been unable to arrive at any other conclusion, than that the paschal lamb, sacrificed as a piacular victim for the sins of the Jews, was only the shadow of that greater sacrifice, Jesus Christ, as an atonement for the sins of the whole world." *

"I understand all this differently," said Mr. Trueman, "and in a manner more agreeable to reason and sense, to the goodness and mercy of God. Adam transmitted no moral corruption to his offspring; there is no mention of any such in any well-authenticated part of Scripture; and if he did, his race not having been

concerned in his transgression, cannot be responsible for it: no, we are no more corrupt at our birth, than Adam was at his creation; and as to pardon of personal sin, the Scriptures teach us that penitence and the practice of virtue from the love of God, is all that is required to obtain it *; all this is reasonable, it is just, it is scriptural. But I will proceed to speak briefly on one or two other points, and then leave you to make what reflections upon our creed you please. With respect to the person of Christ, you are aware that we consider him wholly human, and though indeed more highly endowed, yet precisely in the same light as any other prophet; and to the objection made against this, by affirming that he received divine worship, we reply, that the only reverence he is described to have accepted, was a homage altogether distinct from adoration. And with respect to his ascension after his resurrection, as said to be seen by his apostles and others, we consider it as a mere vision, and the adoption of a heathen notion, that all great men among them

* Memoirs of Priestley, vol. ii. p. 562.

who had benefited their species in an eminent degree, were, at their deaths, translated to heaven."

"Mr Trueman," said I, with all the seriousness that such a subject required, "I conceive it as direct blasphemy to attribute the apotheosis of a Romulus or an Augustus to the ascension of Him, who is declared, as our Great High Priest, to have entered the holy of holies to make intercession for us, — nor shall I carry the subject of this conversation further than by remarking upon the personal worship paid to him while on earth, in the words of an author, whose writings I the other day accidentally took up, that 'the blessed martyr Stephen, just before he expired, preferred the following prayer to his Saviour, — Lord Jesus, receive my spirit.' Can a departing soul be thus solemnly committed into the hands of any one, but of Him, who is the God of the spirits of all flesh? Does not St. Stephen here worship Christ, in the very same manner in which a little before, Christ himself had worshipped the Father? Where is the difference between, 'Father, into thy hands I commend my spirit,' — and — 'Lord Jesus, receive my spirit?' Does not the martyr

likewise address Christ, as the person who could forgive sins? Where is the difference, again, between — 'Father, forgive them, for they know not what they do,' — and — 'Lord, lay not this sin to their charge?' Or shall a dying Christian scruple to say, what St. Stephen said, because Christ does not appear to the one, as he was pleased to do to the other? It is a cavil not fit to proceed from the mouth of a serious man."* Here let us stop; we have surely carried this conversation far enough. You, Sir, have detailed more than sufficient to convince me that whatever sentiments I may ultimately adopt, I never can fall in with your views: the several points on which you have dilated are such as appear to me utterly irreconcilable to the Scriptures, interpreted according to the common rules of reason; and even supposing that I could acquiesce in all that you could further advance, the difference between us in what we have already discussed, is so great that I can never hope for a coincidence of opinion between us. Indeed, I would rather be out of the pale of

* Bishop Horne's sermon on "Christ adored, and, therefore, God."

Christianity than admit it upon the principles you maintain; let us, therefore, say no more about it. I am led to think that you are as sincere as I am; and if conscience, reason, and the spirit within suggest these things to you, as principles of faith and duty, you do right in following them; but as mine lead to a different apprehension, I am equally bound to persevere in the course of my duty, by adhering to the dictates of my head and heart."

During the whole of this conversation Mr. Singleton had suffered us to carry on the discussion without taking any part in it, and without any other notice than an occasional nod of his head, or a tap on the table with his hand, at the conclusion of each remark of Mr. Trueman, to signify his acquiescence in the belief he advocated; or by shrugs and slight contortions in manifestation of his dislike to the different observations I made. Before we could enter upon another subject, we were called by the hurried entrance of a servant to repair to the chamber of the invalid up-stairs, who instantly required us to hasten to his apartment, and the same minute we entered it together. He was then, evidently suffering much, and had been

enduring more; for his countenance was distorted, and a thick, cold perspiration hung upon him. After a short pause,

"I am glad," said he, "that you are here, for I have been in much pain, and can no longer endure to be left alone. I am as well aware as you can be, that death is rapidly advancing upon me, and though my bodily sufferings are indeed great, they are nothing in comparison with the distractions of my mind. I wish for death, but (I cannot help it) I dread to die! My distresses and worldly discomfitures have long since made me tired of the world; but while I fain would seek relief by leaving it, the prospect of futurity has not been more inviting. I know there is a God of mercy — I know there is a resurrection to happiness; but I cannot assure my mind that I have pleased the one, or that I have merited the other; and I feel within me a secret consciousness that I have done nothing to deserve either. My views in worldly matters have mostly been mistaken; and I am now, in consequence, not without dread, lest I should have been as much in error, if not more so, in those of a religious kind. I have continually felt the

weakness of human nature, but never without the desire of some power to strengthen it, while of such a power I know nothing. When the hand of God has been upon me, I have complained, or I have suffered with a stoical patience, but I have wanted a consolation which I knew not where to find. I have felt sorrow for my follies and sins, but (I know not how to express it) that sorrow, deep and unfeigned as it has been, has never been such as to satisfy my mind — it has left behind it a feeling of insufficiency; for when it is considered how exceedingly heinous sin must be in the sight of a God of all purity, there seems to be something much stronger required than the mere waters of repentance to wash out the deep dye of it — I mean to say, that the bitterest penitence does not seem adequate as a remedy to wipe out the stain of sin upon the soul. And though I hope that I have not been unmindful of the duty of prayer, upon fit occasions, I have never satisfied myself that any supplications from one so unworthy as sin has made me could be acceptable to a just and holy God, a God who loveth righteousness and hateth iniquity. I do not see

what assurance we have that the Almighty, after we have broken his laws and grossly violated his express commands, will ever hear us — much less, pity us — still less pardon us; for though I admit that he is a God of mercy, I know equally that he is a God of justice; and what is it that such wretches as myself can do to gain his favour? for, at best, are we not unprofitable servants? Now these considerations, which have continually harassed my mind, most fearfully shake, if they do not altogether destroy, whatever hope men might otherwise cherish as to futurity. The more I look into human nature, the more I see the waywardness of the will, the depravity of the mind, proneness to vice, the disinclination to virtue; and how is it, that such beings with such feelings are to be made partakers of a glorious, heavenly kingdom? We not only can do nothing to merit such a reward, but we do every thing to make ourselves undeserving of it. We are not only not the friends of God, but we do all we can to make ourselves his enemies. We want, therefore, something in the way of reconciliation, but where are we to look for it? And if we cannot obtain this, it must be in vain to sue or seek for pardon; and

without pardon, how are we to secure eternal peace, much less look for any reward? No: I have considered, again and again, Mr. Trueman, all that you and other of our ministers have suggested, but I find in our system of religion nothing that can satisfy a thirsty soul, panting for immortality. I hear of men of other persuasions living in holy fear, and dying in perfect hope. I see them pious and happy in life, not cast down by adversity, in prosperity not too much elated; and yet they are pressing onward to something they expect and feel to be much better. If you ask them what reliance they place upon their own merits, they disclaim all — they say they have a divine Mediator, one whose spirit is ever with them in the hour of need, suggesting all comfort and consolation — one who has taken upon himself their repented transgressions — one who has promised intercession with God for reconciliation and pardon, and reward. With such views what reflecting mind could not be easy and at rest? without them, who must not be wretched, most wretched, here, and, probably, not less so hereafter?"

The unhappy man, agonized in mind and tortured in body, indicated by words and actions

a despair which, in my apprehension, sprung from no imaginary cause; for I had myself felt the anguish of hanging on the confines of the grave, without the knowledge of a God; and he in the next degree to this of ignorance and doubt, now hung over it without a Redeemer. My heart was smitten, I felt intensely for the sufferer, — I felt much for myself, and grateful, grateful was I that I had lived to entertain different thoughts. God had been gracious unto me, and the same light that had burnt in my breast I could have wished kindled in his, for I plainly saw that no other balm could "minister to a mind diseased." My feelings were wound up to the highest pitch. On one side I saw a brother and a Minister of Religion in the presence of the dying man, both of whom, in the selfsame hour, had pointedly denied their belief in the atonement of Christ's blood and death upon the Cross; on the other, a being distracted in mind and tortured in body, struggling against death, though disgusted with life; — a being, who was earnestly longing for the aid of one mighty to save, and prompt to deliver, but who knew not where to seek, or on what to rest his hope. Could I withhold the attempt to make him know

and feel that there was a Name under heaven by which he might be saved, that there was even for him an Advocate, an Intercessor, a Mediator, a Redeemer? I repeated to him, with eagerness, such texts as at the moment occurred to me upon these points; his eyes opened, and he looked aghast,—his ears drunk in the words I uttered, his heart opened to the hope I held out, his hand clasped mine convulsively, as a drowning man would cling to whatever afforded him a chance of saving him; but his mind was fettered by the trammels of a limited reason, and a cold philosophy, and in the weakness of approaching dissolution he let go his hold, and shortly after died, in a manner so painful and miserable, that no tongue can tell, no pen describe it. After his last gasp was drawn, and while my two companions stood over him, their eyes suffused with tears and their utterance stifled, I could not refrain from giving vent to the feelings that possessed my soul, and I exclaimed aloud, "Gracious Lord God! give me the comfort of thy Holy Spirit; and make me ever know and feel, that by faith in Christ, as my God and Saviour, death is disarmed of this, his great sting, and the grave can claim no victory!"

CALVINISM.

CALVINISM.

I HAD been for some time recommended by my physician to pass a few weeks at Cheltenham, for the purpose of drinking the waters, in consequence of which I took my departure, with my portmanteau stored with some select works, and having found a small lodging in a pleasant situation, I considered myself, though a stranger among strangers, as well off for resources as any around me. Among the company I fell in with in my walks, I recognised many a gallant Commander under whom I had marched, and with whom I had fought; and though some of them I thought might have known me, there were none whose memories or whose eyes were sufficiently good for that purpose. This at first caused a slight return of my old distemper; but when I considered that my illness had made some alteration in my appearance, and that even a few years might have changed the features of our

countenances, independently of the difference which a change from a regimental uniform to plain clothes makes in the person, and that this seeming neglect of a fellow soldier might be wholly unintentional, I ceased to put any harsh construction upon the matter, and quickly recovered from the little irritation thus occasioned. As my object was to seek health and not amusement, I did not fall into those numerous modes of idleness and dissipation in which the general run of visitors at the bathing-places and spas of the kingdom too commonly pass their time, and, excepting a little occasional intercourse with some few old or infirm folks to whom the notion of pleasure was nausea, I found myself almost as much alone, and as free to indulge in my own contemplations as if I had been residing in the most sequestered spot. Sometimes, indeed, the attention was diverted by the noise and bustle around me; but as these interruptions were generally short-lived, I soon relapsed into the train of thoughts into which I had been led by the serious circumstances connected with myself, and not a little by those I had recently witnessed in the death of Mr. Singleton's brother,

the latter of which had left a deep and melancholy impression on my mind.

It became my practice, some little time after my solitary dinner, to walk into the country, towards a small retired village, at a little distance from the town; and it was constantly my fortune to meet in some part of my walk, either going or returning, a young lady, under the escort of a maid-servant and a small handsome spaniel. She was more than commonly well-looking, and the marked simplicity of her dress was in perfect keeping with the grace and elegance of her figure and carriage. She usually carried a book, out of which she appeared to be reading to her companion, or conversing on the subject of it. The attention of both was invariably arrested whenever I approached, for, upon the first day of my meeting them, their dog ran towards me, barking and fawning with all the joy and familiarity of an old acquaintance, and it was not until I had spoken in an angry tone of voice that I could make him entirely leave me. This had occurred so frequently as to become common, and the surprise it had first excited on both sides seemed daily to increase. I made enquiries after the name of the lady, but, as she lived

retired, and seemed to have no acquaintances, I did not succeed. Some days had elapsed before it came into my mind that, when I was in the Peninsula, one of the few persons, indeed, the only one whom I could call my friend, died in my arms of the wounds he had received in the battle of Albuera, and that he had possessed a dog of this description, which had shown such extraordinary attachment to his master, that on the night after we buried him, the faithful animal had persevered, in spite of cold and the want of food, in not leaving the spot. In the morning of the following day, a sudden order had been received to move instantly forward, as a picquet of the enemy was advancing; a circumstance, the hurry of which drove all other consideration of the dog from my mind, and I lost sight of him wholly from that time. Upon recollecting my friend to have given this dog the name of Branco from the place in Portugal where he had found him, I determined, on the next occasion of seeing him, to try whether he would answer to it, and thus account for our previous acquaintance. On the following day, therefore, as I perceived the same couple advancing along the frequented path, and the little Fido bound-

ing before them, I saluted his ears as he came running towards me with "Branco! Branco!" The joy manifested by the animal, great as it had been before, now surpassed all former bounds, and it was in vain that either mistress or maid used their entreaties to recall him to his obedience. Upon this, putting off my hat, and walking towards the young lady, I apologized, for the intrusion and for the liberty I had taken, but I was anxious to ask, "if the dog, who from the first day of my seeing him had taken such marked notice of me, had ever belonged to an officer of the 48th regiment?" She replied in the affirmative. — "Whether he had been with him on the Continent?" Upon this question she manifested great earnestness, and bowed assent. "Whether his master had not died after the battle of Albuera?" Tears stood ready to start from her eyes. "Whether his name was not Richards?" The cloud now burst, and the showers hanging upon her eyelids fell copiously, and she sobbed out, "It was, oh! it was."

After giving way to her distress a little time, she addressed me, by saying, "The unfortunate person, Sir, you mention, was one very

dear to me; and in his death I lost every relative but a mother; she alone excepted, he was all to me; and our widowed mother has never looked up from the time of his death. Excuse my feelings, and permit me, Sir, to ask, in return, if we have been rightly informed that he died in the battle of Albuera; for we have never been able to gain satisfactory information on that head?"

"We were both of us," I replied, "wounded in that action; myself severely, but he very dangerously. After the battle we contrived to interest some stragglers to take us to a neighbouring village, where they left us in the hands of the peasantry, and we were soon after joined by a detachment of Portuguese, who were stationed here upon the out-post. On the following day my friend died, and he died in my embrace. He was the only man to whom I ever was really attached, and there is nothing on earth that I would not give, could we here meet again. I remember this dog to have been his constant companion; and when I took his body to inter it at a little distance from the village, on a sequestered spot chosen by himself, at the hour of sun-set, this faithful animal accompa-

nied it. After having performed the last duties of friendship, as I retired I missed him; but in the morning, just as the order came upon us, that the detachment was to advance quickly towards the main body of the army, I learnt that the animal was seen at the grave, where he must have passed the night. But not a moment was left us, and I was compelled to abandon him to his fate, and it was not until yesterday, when I recognised him, that I heard any thing more respecting him."

During this recital my fair auditor evinced the deepest concern. She told me that the other friends of the departed had never been able to communicate to herself and mother any tidings after the first onset at Albuera; but that one of them, knowing the dog, had purchased it some months afterwards of a French prisoner, into whose possession it had fallen, and having taken it with him to England upon his promotion, had sent it down to them, accompanied by the kindest letter that a manly heart could indite, "in which," she said, "he told us that his attachment to the animal was so great that no consideration short of that of restoring it to the family of a deceased friend, its former mas-

ter, could have prevailed upon him to part from it, and it was not long after this that he, kind man, himself fell in another action."

There was so much of interest in these circumstances, and such sincere manifestation of affection and feeling in the manners of this most interesting young woman, that I longed to have more conversation with her; but as I well knew that it could not be agreeable for her to be thus accompanied by a stranger, I checked the inclination, and was about to take my leave, when she stopped me, by adding, "You have said, Sir, that you were the friend of our dear lost one; and, indeed, your actions have shown that you were so. May I beg to know to whom it is that our mother and myself must ever feel the weightiest obligations?"

"My name," I replied, "is Mordaunt."

"Mordaunt! — The name occurs," said she, "repeatedly in Frederick's letters, and I have seen it since in the Army List. Often have we thought, that had our dear Frederick fallen any where but in the field of battle, the friends and companions around him would have made some communication to his family; but as we never received any tidings but such as the public

papers afforded, we concluded that he had died with his brave comrades in the field."

"Under other circumstances," said I, "I should have taken the rebuke which this just observation unintentionally conveys directly to myself; but it is a singular fact, that Richards, during the time we were together, never communicated to me any thing respecting his family at all; indeed, I conceived (and it gave me a greater interest in him) that he, like myself, had been an orphan, without friends, and a mere soldier of fortune. I had seen him occasionally make a trifling purchase of some female ornament in the country as we passed through it, but as I supposed it might be intended for some one who either was, or might be, the chosen of his heart, I took no further notice of it."

The latter remark drew another tear down the cheek of my fair auditor, and as persons were coming in the direction in which we were, I begged permission to call on the following day upon her and her mother, and this being granted with the evident desire that it should be accepted, we separated. I afterwards, in turning back to look after her, saw the favourite Branco taken in her arms, and warmly caressed,

and I went home musing upon this extraordinary meeting, and the singular circumstances that led to it."

On the next day I called upon Mrs. Richards, a lady of about fifty, habited in the deepest weeds, with a countenance bespeaking great dejection of mind, and one who was evidently labouring under great mental distress.

"Captain Mordaunt," said she, upon my entrance, "I am, indeed, happy to welcome the visit of any one who was the friend of my poor son, but to meet with him who received his dying breath, and laid him in the silent grave, is a satisfaction to which my widowed heart had not looked forward. That youth, Captain Mordaunt, was the exact resemblance of his father in mind and person, and but for him I never should have survived the loss of a husband whose equal can hardly be met with. When that affliction came upon me, the bulk of Mr. Richards's fortune went into another channel, but as my son, by the will of an uncle, was in affluent circumstances, he made ample provision for his mother, and took all the care that a father could have taken of this other dear object of my worldly affections. Such was his anxiety

for us, and ours for him, that there was no occurrence in the family, however trifling, but was noted down for his after-knowledge, and none so recorded that was not received with delight and read with interest. In the event of his regiment being sent home, it had long been agreed that he would leave the profession, and take upon himself the management of his estate, and live for ever afterwards amongst us, blessed as he was, and most beloved. Alas! alas! the ways of God are inscrutable, and it is our duty to submit to his all-wise decrees, whatever they may be, with thankfulness, rather than repine at any of them: and this reflection it is, added to the influence of religion, that keeps me now in a state of comparative quietness and serenity, though divided between two great opposing feelings, — the desire to depart to where my sainted husband and son are, or to remain here to answer those claims which this other dear object of my tenderest solicitude has upon me. To this gay and thronged place I came only for the benefit of my health. I myself am unable, from infirmity, to leave the house, and, therefore, can afford little or no protection to my child abroad; but this, in one respect, is of

little consequence, as the world has few or no charms for us, and our ways and habits of life are retired, and different from those of the multitude. If, under such circumstances, you feel at any time disposed to give us the pleasure of your society, it will be the means, not only of giving a little change to our thoughts and conversation, but of ensuring to us the gratification we must derive from associating with him who was the friend, even unto death, of one so dear to us. I long to hear more and more of my departed child, and to inquire, with a mother's anxiety, into every circumstance connected with him which you may be able to answer, for you must have many things to relate most interesting for us to hear."

This was an invitation calculated, in every way, to yield me all the gratification I desired, and oftentimes did I avail myself of a permission that gave me the conversation of an amiable, but afflicted, woman, and the company of a younger one, whose well-stored mind and easy manners fitted her for the society of the most sensible and accomplished circles. I am aware that, totally unaccustomed as I had been to the kindness and sympathy of others, much less to any

attention from the sex of which these ladies appeared to be ornaments, I may be thought to speak with a partiality springing from considerations of pride and gratitude; but I declare, with all sincerity, that an intimate acquaintance of several weeks, gave me such an insight into the respective tempers, dispositions, and pursuits of each, as possessed my mind with the assurance, that it was not possible for any to be so good and amiable, without being more than commonly blessed with those dispositions which form the great charm of social intercourse.

Of my new friends, however, the mother was the one that gained most of my attention; her afflictions and consequent infirmities had cast over her mind a shade, made deeper and broader by a devotion strong and impassioned, yet unequivocally sincere; and it was this that took such hold upon my feelings. Yet when we touched upon the subject of religion, her opinions appeared to me so extraordinary and unintelligible, that I earnestly desired to attempt the removal of such notions as, to my mind, tended to deprive her of the comfort and consolation which I had myself found to result from a sober and calm consideration of the

Scriptures. In this undertaking I fancied myself encouraged by my fair associate, whose views on these subjects, so far as I could judge from her manner, seemed to be different from those of her mother; but as I conceived that she felt it to be the place of a friend, rather than that of a daughter, to correct a parent's religious aberrations, she forbore from taking any part in the conversations. Instead, therefore, of continuing those walks in which I had been accustomed to meet Eloise (for such was her name), I dedicated this portion of my time to the mother; and this was ultimately the means of making me acquainted with the tenets and habits of another class of religionists, whose principles of belief I had for some time wished to investigate.

Mrs. Richards had imbibed her notions of religion chiefly from a very earnest and respectable teacher of a High Calvinistic congregation, to whom she was distantly related. This had brought an acquaintance, which had gradually increased to a more intimate connection by the aid he had afforded her in her distress; and the circumstance of his lately being established in this place, was one that offered an additional

motive for her present residence. With him I was shortly afterwards made acquainted; and in the many subsequent conversations into which we so continually, and sometimes so warmly entered upon the tenets of his persuasion, it had often surprised me that Eloise never interfered, and that her opinions and her feelings should never have been drawn forth upon any question arising out of them. She sat, commonly, either drawing or working, listening, to appearance, with great attention, but never offering any interruption. It was upon a fine afternoon as Mrs. Richards, Eloise, their cousin Mr. Goddard, and myself, were drinking our tea near a window commanding a view of the country, that Mrs. Richards, who had been more than ordinarily dejected the whole day, after a variety of other subjects had been started and canvassed, introduced that which was ever uppermost in her mind, by asking Mr. Goddard if the continued depression of her spirits, notwithstanding all her exertions to elevate and rouse them, was not an indication of her not having yet attained to a state of grace, for she felt in her mind a misgiving that she could not be numbered among the elect.

" It is true," he observed, " that the elect of God having the assurance of acceptance, and the knowledge of their incapacity to fall from grace, have of all people the best pretensions to composure and cheerfulness of mind; but," continued he, turning his eyes upon the fair Eloise, " if they have before them those who have not the call, and who are consequently in a state of darkness, their anxiety for their condition becomes a reasonable cause of grief."

" It is not exactly that," interrupted Mrs. Richards; " that is not the present occasion of my sorrow: it is the uncertainty of my own condition."

Here I could not withhold my feelings. " Madam," said I, " I look upon religion altogether in a different light from either of you: I look upon it as the solace, the hope, the joy of man, the balm to a wounded mind, given by a gracious God for the happiness, and not the discomfiture of his creatures. That Mr. Goddard is a man of sense I know; that he is, also, a man of excellent feelings and great kindness, I have sufficient reasons to believe, and I have well considered his arguments in all former discussions; but, looking upon the Bible as I do,

I find nothing that can justly lead to the conclusions he draws from it; conclusions, calculated to give a presumptuous superiority to a very few persons over the great majority of their brethren.

"For what I assert here, and elsewhere, upon this subject," replied Mr. Goddard, "I have the authority of Scripture."

"And, by the same authority," I replied, "I am ready to convince our afflicted friend here, that your tenets are not the fair and legitimate deductions of Holy Writ."

"I should like to hear your arguments," said she, "while my cousin is here to meet them, for I own I have such misgivings of mind, that I cannot be easy."

Here Eloise laid down her pencil, and turning her chair towards us, expressed by her actions the interest she took in the question; while Mr. Goddard seeing this, and fancying perhaps that he might induce her to adopt his belief, very good naturedly began, by saying, "I hold that every man ought to be able 'to give a reason for the hope that is in him;' and as I feel persuaded, that my religious opinions will bear the strictest investigation, I have no

reserve; and, therefore, declaring myself a Calvinist, in the strictest sense of the term, I will hear what you have now to say to the different articles of my creed. — First then, with regard to the evidences of the truth of Scripture. My position is, that human testimony, even though it may be in favour of that truth, is to be totally disregarded, relying as I do upon a higher, for it is an infallible source of authority, I mean, the internal working of the Holy Spirit bearing witness with the word in my heart. Now, you cannot gainsay nor resist this."

" I certainly cannot question the assurance that you may internally experience; but I am persuaded, however strong the conviction may be, that a man's feelings are no real test of divine truth. If you will consider for a moment, you will see how fallacious such a guide is; for you cannot find two persons, unconnected and unknown to each other, whose feelings are so regulated as to say that the same reasons and the same impressions on the mind can produce in them the same belief. I mean, that the principles which you conceive to be stamped upon your minds by an inward revelation, are, in fact, the result of a communion of thought,

and that they are produced by the representations of others, rather than suggested by individual revelation."

"But, Sir," said Mr. Goddard, "as with the truth, so with the interpretation of Scripture, I pray repeatedly and earnestly for instruction from the Spirit of God, and He who first said, 'Let there be light, and there was light,' sends the same sort of illumination into my mind, and then I can want no other testimony, and no other commentator."

"Then you candidly and openly confess that you are inspired, Mr. Goddard?"

"I say, Sir, that the light, for which I have ardently prayed, has come upon me. You may call the thing what you please."

"Then," said I, "I call it no light at all. I can conceive you, or any other person of a warm imagination, thus praying, and thus fancying that you have obtained the light of the Spirit; but I am persuaded that it is a delusion. For any one to lay claim to the operation of the Spirit within them, so as to declare such and such feelings to be excited by it, affords, in my opinion, an unequivocal proof of their not possessing it; for the manifestation of the Spirit is

silent and scarcely to be perceived; it is like the wind, of which the sound may be heard, but cannot be seen, and whence it cometh or whither it goeth, none can tell. Besides, you are to bear in mind that Christ himself, said: 'If I bear witness of myself, my witness is not true;' in other words, you may reasonably doubt what I say, if it rested only upon my own individual testimony; 'but the works that I do, they bear witness of me.' On this high authority, therefore, we may reasonably dispute what you thus affirm; but if we see you manifesting love, dispensing joy, and living in peace with your brethren and the world, then, by these certain indications of the Spirit, we may truly believe you to be possessed of it; for 'the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, *meekness*, and temperance.' To me, then, it appears impossible to admit sense of feeling to be any certain guide in matters of religion."

"You, surely, Captain, would not exclude either the affections or the feelings from religious concerns."

"Certainly not, Sir, but such as profess themselves possessed of the light of the Spirit,

from the sense of feeling alone, are dazzled, as Locke says, 'by an *ignis fatuus*, that leads them continually round this circle. — It is a revelation, because I firmly believe it, and I believe it, because it is a revelation.' — But I would ask you in the language of this great philosopher; — 'How do you know that God is the revealer of this to you, and that this impression is made upon your mind by the Holy Spirit, and, therefore, that you ought to obey it? If you know not this, however great the assurance may be that you possess it, it is groundless' — and this, Sir, is my opinion."

"Locke, Sir, was a great reasoner, and though in his treatises upon human subjects he carries my veneration with him, I cannot consider him entitled to the same respect, when he touches upon those connected with religion."

"Well, but Mr. Goddard, be so kind now, as to state what it is you mean by our friend here being in the number of the elect, and others not being in it."

"It is first necessary," said he, "that you should understand, that all who are sprung from Adam, are in a condition, totally, wholly, corrupt."

"That we are all of a corrupt nature, and prone to evil continually, none who either study the Bible, or human nature, can deny, but that we are wholly and totally so without a single remnant of goodness is, to me, not so certain. It is sufficient, however, for our purpose to admit of this universal and excessive depravity of the heart of man."

"Well then," continued Mr. Goddard, "this being the case, God, by an absolute decree, made from all eternity, did predestinate of his own free will, and without any regard to their obedience, certain men to salvation, leaving the rest to perdition; and in consequence of this decree, Christ, when he died for the redemption of mankind, made atonement and suffered death for the elect, and the elect only."

"Is it possible, that you can thus libel, I had almost said blasphemed the Almighty, by representing him as a being so unmerciful and unjust? For my part I can discover no such absolute decrees in the Scriptures, nor have I met with any thing that I can distort from a straight and fair interpretation of them, into an election of *particular persons* to eternal salvation, and much less, into the reprobation of individuals.

What is said of election applies to the whole Christian Church; what some construe into reprobation relates to the whole nation of unbelieving Jews, or all disbelieving nominal Christians." *

"It is not I," said he, "that propose these doctrines, but the Scriptures that have made them; and of the nature of justice and mercy as existing abstractedly in the mind of the divine being, we know nothing; our ideas may be

* Milton's argument against reprobation, or the decreed perdition of men, is unanswerable. "Election is not a part of predestination, much less then, is reprobation. For speaking accurately, the ultimate purpose of predestination, is the salvation of believers — a thing in itself desirable; but on the contrary, the object which reprobation has in view is the destruction of unbelievers, — a thing in itself ungrateful and odious; whence it is clear that God could never have predestined reprobation or proposed it to himself as an end, — "I have no pleasure in the death of him that dieth, saith the Lord" — if then the Deity have no pleasure either in sin or in the death of a sinner, that is, either in the causes or the effect of reprobation, certainly, he cannot delight in reprobation itself; it follows that reprobation forms no part of what is meant by God's predestination." — *Christian Doctrine, article Predestination.*

quite different, and the word of God can only determine for us."

"The word of God," I replied, "'shows thee, O man! what is good, and what doth the Lord require of thee but to do *justly*, and love mercy, and walk humbly with thy God;' and surely, the justice and mercy he requires us to show our brethren, must resemble that which he will display to us."

"As I before said," replied Mr. Goddard, "I speak only as the Scriptures speak, but for the existence of an absolute decree, take this from St. Luke. — 'As many as were *ordained* to eternal life believed' — I know you cannot disprove this *, I will, however, keep it as a reserve, and pass on to St. Paul, who says — 'Whom God fore-knew, he did predestinate to

* The word which is translated *ordained* would have been better rendered by the word *disposed*. But taking it as it stands, the writer does not declare that they were ordained by God to eternal life, much less does he say that they were fore-ordained, but simply ordained, and the Greek word for "ordained" is used by Greek writers to denote men that are disposed and fit for any thing or office, without any sort of reference to any other person as the disposer. The word τεταγμενοι (Acts, xiv. 40.) here translated *ordained*, is in 1 Cor. xvi. 15. rendered, *addicted*.

be conformed unto the image of his Son, and whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified.' "

"I admit," said I, "this to be one of the things 'hard to be understood,' yet, I think, by keeping in sight the distinction between predetermination and fore-knowledge, the difficulty vanishes. The predestination of God results from seeing, before the world began, the temper, disposition, inclination, and the thoughts of every man that should be born, and this omniscience and foresight have traced the path of the being, and followed it to a certain end; but still this knowledge or fore-sight have not operated to produce that end — have not been the means of the adaptation of that being to happiness or misery: no, for the predestination of God was built upon seeing how man, as a morally free agent, with his peculiar natural temperament, would act. Those,

To suppose the Apostle meant that the *ordained* here, were absolutely and individually elected to eternal salvation, has no manner of truth in it, and involves so many absurdities as to make the thing quite incredible. — *Knight's Considerations on Calvinism.*

therefore, whom God fore-knew — those whom he regarded wi h especial favour before the rest of mankind: that is, all Christians of whatever nation who should embrace the Christian faith —those whom he thus fore-knew he pre-ordained to be conformed to the image of his Son; that is, in his purpose and counsel of mercy for the salvation of mankind; and these he calls by the preaching of the gospel to the knowledge and attainment of salvation; and they obeying the call, he also justifies by the remission of their sins by baptism; and whom he justifies (if they persevere unto the end) he will also glorify." *

"It is of no use," he replied, "for us to discuss the meaning of words which have perplexed

* See Young's Synopsis of the argument of St. Paul's epistle to the Romans.

God fore-knew those who should believe — that is, he decreed or announced it as his pleasure, that it should be those, alone, who should find grace in his sight through Christ, that is, all men if they would believe. These he predestined to salvation, and to this end, he, in various ways, called all mankind to believe; or in other words, to acknowledge God in truth; those who actually thus believed, he justified, and those who continued in the faith unto the end, he glorified. — *Milton's Christian Doctrine*, p. 56.

men in all latter times, and have produced endless controversies. Admitting the corruption of our nature from the transgression of Adam, had God left all the race to perish, it could have been no impeachment of his justice; if, therefore, he chose some as vessels of honour and mercy, and left the rest to perish as 'vessels made unto dishonour,' thus manifesting his word, 'I will have mercy, on whom I will have mercy,' is it for us to withstand his will?"

"Certainly not; had he left us *all* to perish, we could not say it was an unjust, though, assuredly, a severe act; but if he chose to reserve some for mercy, while he leaves the rest of this equally guilty and polluted mass to eternal punishment, though the pleasure of his will may not be questioned, neither his mercy nor his justice can be here acknowledged.* Your's, or rather Calvin's notion of the justice of God, is that of the Mahometan, who says, that the true exercise of

* St. Paul, in his epistle to the Romans, represents the degeneracy of mankind as so great, in consequence of the fall, that if God had been pleased to make an arbitrary selection of certain persons to be admitted to mercy upon

it is according to the pleasure of him who has power to dispense it. I, however, maintain, that justice is only of one kind, namely, that which God has graven on our hearts by the law of Moses, and the law of Jesus Christ. But without confining our ideas to detached passages of Holy Writ, let us take a general view of the scheme of Redemption as there set before us.

their repentance, and had consigned the rest of the race to the natural punishment of their guilt, the proceeding could not have been taxed either with cruelty or injustice. But he affirms, that God hath actually dealt with mankind in a far milder and more equitable way, admitting all without exception, who are willing to repent to repentance, and all who do repent to the benefit of our Lord's atonement; inviting all men to accept the proffered mercy; bearing with repeated provocation and affront; and leaving none but the hardened and incorrigible exposed to final wrath and punishment. This being the true representation of God's dealings with mankind, the happiness of the future life being open to all men upon the condition of faith, repentance, and amendment, the degrees of that happiness will, unquestionably, be proportioned to the proficiency that each man shall have made in the emendation of his heart and his manners by the rule of the Gospel. Those, therefore, for whom it is prepared to sit upon our Lords' right hand and his left, cannot be any certain persons *unconditionally predestined* to situations of glory in the life to come.—*Bishop Horsley's sermon on* Matt. xx. 23.

Are we not told in the very outset of the Bible, that God having planted in Paradise the tree of good and evil, declared that if the man and woman whom he had created, should eat of it, they should surely die? Now, if the Almighty had made an immutable decree that Adam should fall, how is it that he should have cautioned him against it? It would have been a mere mockery, and an act of absolute injustice, to have said, 'This is Paradise, and it is in your power to retain possession of it by simply obeying my command,' if, at the same time, he had previously decreed that he should, by transgression, lose it. And the same exactly applies when he said to the Israelites, 'I am the Lord your God, walk in my statutes and keep my judgments.'—'I call heaven and earth,' saith the Lord, speaking to his chosen, but rebellious, people, 'to record this day against you, that I have set before you life and death, blessing and cursing, therefore, choose life that thou and thy seed may live.' By this it is clear that they were left to their own free choice to be saved or not, and that there could be no previous decree to deprive them of this gracious offer For if there had, could it be

consistent either with the goodness or justice of God to make the offer? There is another observation also which I somewhere met with in reference to another passage in which it is said, that the 'Pharisees and Lawyers rejected the counsel of God against themselves,' an observation that forcibly struck me, that had God made an absolute decree that these men should have been condemned, instead of *rejecting* they would have *complied with* his counsel, by setting forth their own pre-determined condemnation. And in another part also in which Christ is represented as saying, to the same description of persons — 'If ye believe not that I am the Christ, ye shall die in your sins' — what injustice would it have been to have condemned them for what they were bound by an immutable decree not to obey; and where would have been the utility, to say nothing of the cruelty, of his 'giving assurance unto all men' that he would, on an appointed day, judge the world according to men's works, whether good or bad, if there had been an eternal and unchangeable decree respecting the future portions of mankind, which must have rendered the work of a future judgment only a vain mockery? This would have

made him what he certainly was not, — a deceiver, a wanton deceiver; and the apostle Paul would, in the same manner, have been proved the veriest hypocrite, knowing that these unbelieving Jews were shut out by the same decree from salvation, by saying, as he did with all apparent sincerity and honesty — 'Brethren, my prayer to God for Israel is, that they may be saved,' — or when in his commands to Timothy he enjoined, — 'Supplication to be made for *all men*.' But that this inspired Apostle knew of no such absolute, irreversible decrees, is evident from his address to the Hebrews — 'If we sin,' said he, 'wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin,' thus declaring that he, as well as they, *might* fall and lose the benefits obtained by the death of Christ, benefits which were, indeed, no benefits, if there were a decree of perdition in force against men for whom Christ did not die. No, Sir, by the conviction of my reason, I am persuaded that the Scriptures, as well as the plain notions of God's mercy and justice, are opposed to such a doctrine."

"All men," observed Mr. Goddard, "do not look upon the same picture with the same sen-

sations and feelings with the painter. But what will you say against the still clearer developement of the doctrine of personal election, when our Saviour says—"Many are called but few are chosen?"

"This applied to the Jews of his time," said I, "He called *all* unto him and how few obeyed the call."

"Again," continued Mr. Goddard. "'Ye have *not* chosen me, but I have chosen you'—Can any thing be more express than this?"

Yes, Sir, any thing may be more so, for look at the context and see that these words are applied by Christ to his personal disciples, and true it is that he did choose them, and not they him.

"Again—'It is given unto *you* to know the mysteries of the Kingdom of Heaven, but to them it is not given.'"

"This too," said I, "applies to the disciples of our Lord, for, at the time our Saviour was speaking, they only had simplicity of mind to receive his doctrine, others had not: and, indeed, to them were made known, only such doctrines as they were able gradually to receive. —'I have yet many things to say unto you, but ye cannot bear them now.'"

"Again, Captain, our Saviour repeated the words of Isaiah to show that there were many that should not see nor hear, nor understand with their heart, nor be converted, nor saved."

"Yes, but such only as were wilfully blind, and deaf, and hardened."

"Again," continued Mr. Goddard, "'Ye believe not, because ye are not of my sheep; my sheep hear my voice and follow me, and I give unto them eternal life, and they shall never perish.'"

"They who persist in unbelief," I replied, "will not as sheep submit to be led by the good Shepherd: on the other hand, they that believe, and *persevere in their faith*, shall receive the reward of eternal life, a reward which no earthly power of temptation shall prevent their receiving."

"Again, 'No man can come unto me except the Father which hath sent me, draw him, and I will raise him up at the last day.'"

"True," said I, "yet the same Saviour says, 'I, if I be lifted up from the earth, will draw *all* men unto me.'"

"And, Captain, in conclusion, Jude distinctly says,—'there are certain men crept in unawares who were before ordained to this con-

demnation, ungodly men turning grace into lasciviousness, and denying Christ.'"

"True, there were such, but not any ordained of God to commit ungodliness that they might be punished, but only such ungodly persons as before-time were shown to be deserving of condemnation for the commission of certain sins, and it was of these that Enoch prophesied; for I maintain that, to my apprehension, God ordains none but impenitent and incorrigible sinners to eternal punishment. Indeed, the whole tenor of the New Testament is irreconcileable with the notion of an exclusive, a personal election: for where election is, there can be no need either of faith or obedience, because if the end of a Christian life is thus attained without the means necessary for the attainment, why should any means be employed? or why should any be used? If God, by his decree, has determined my salvation, I am satisfied, and I need not trouble myself further: or, if he have decreed me to perdition, how absurd is it for me 'to kick against the pricks,' how useless the attempt to help myself, since all my labour must be in vain. Why has he given to man precepts and laws? What occasion was there

for inspiration of his Holy Spirit to guide and direct his Apostles in teaching mankind, if an eternal decree had passed that such and such are irretrievably lost? Why did the Saviour command all to watch, lest they enter temptation? And why did the Apostle command, also, that we 'strive to make our calling and election sure,' if the elect were already certain of it? Christ has said, that the object of his coming into the world was 'to seek and to save the *lost*'—a fact of inconceivable comfort to all Christians, because it shows, as clearly as words can manifest, that the elect in your sense (who conceive they cannot fall, much less be lost) are not the elect of the gospel. And this is still more evident from the twice repeated declaration that 'God is no respecter of persons:' a declaration explicitly made by St. Paul and by St. Peter in the very face of this doctrine of personal election, and supported by both of them again and again.—'God so loved *the world*, that he gave his only-begotten Son, that *whosoever believeth* in him, should not perish, but have everlasting life.'—St. Paul too, we know, though chosen by a miracle to work the gracious will of God, felt no confidence, no

room for boasting that he was of the elect, and elect and chosen by God for a certain great purpose *he* assuredly was; no, he declared that he was still corrupt, and that he must labour to 'keep his body in subjection, lest having preached to others, he himself should be a cast-away!' But without resting on parts like these, take a glance over the whole Sacred Volume, and the whole spirit of it will be found directly opposed to such exclusive salvation: it breathes nothing but good will to man—'As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live'—'Why will ye die, O House of Israel?'—'Turn ye, turn ye unto me, saith the Lord, for, let the wicked forsake his ways and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.' For,* indeed, saith St. Peter, 'the Lord is long-suffering to us-ward, nor willeth that any should perish, but that *all*' (mind, Sir, *all*) 'should come unto repentance.'"

"How then, Captain, is it that Abraham was chosen and not Nachor? Jacob and not Esau? David accepted, and Saul rejected?"

"I answer," said I, "as I answered before, if it be God's will to show that favour to one, which he only *withholds* from another, no one is to question his divine pleasure: but if he extend mercy to one, and let fall his eternal wrath upon another, though in equal circumstances, mercy is then shown at the expense of justice. It is not a natural consequence of his extension of favour to one, that he will, necessarily, smite the other whom he leaves, unless, as in the case of Pharaoh, his wickedness be incorrigible. But, after all, consider how it was that Christ allied himself not to one part of mankind in particular, but to the whole human race. 'Forasmuch,' says St. Paul, 'as children are partakers of flesh and blood, he also himself likewise took part of the same.'—He, graciously designing to become a brother to the children of men, assumed all that was proper to man's nature; for, 'God made the whole nation or race of men, dwelling upon the face of the earth, of one blood;' and of that one blood Christ was pleased to take a part, and thus it is, that every human being is allied by blood to him. To suppose then that he gave his life a ransom for one part of his kindred and not for the other, when he

died for the sins of the whole world, is neither more nor less than making Scripture void, and the justice and mercy of God nugatory.* But let us pass on, Mr. Goddard, to your next position."

"Well, Sir, though I will not admit of your having disproved the doctrines I have stated, I will go on by saying, that our next tenet is, that mankind, by the fall of Adam, lost their free-will, and they do that only which they are predestined to do, by the eternal, but secret, decree of God. And this I prove by producing St. Paul, who says in words not to be misunderstood — 'It is God that worketh in us both to will and to do of his good pleasure. We are not sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of God' — 'God who worketh in you all and all' — 'Because the carnal mind is at enmity against God, so then they that *are in the flesh* cannot please

* See Dr. Isaac Barrow's four Sermons on Universal Redemption; that learned divine, whom Charles II. denominated "the unfair preacher," because he exhausted every subject on which he wrote, leaving nothing for others to say after him.

God'—'for, 'the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them'—'Wherefore I give you to understand, that no man can say Jesus Christ is the Lord, but by the Holy Ghost.'—'Without me,' says our Saviour, 'ye can do nothing,' and 'no man can come unto me except the Father draw him.' Upon this authority I say that man is not a free agent, and that as he cannot *think*, so he cannot *do* good, for 'there is none that doeth good, no not one.'—Shall I, Captain, multiply texts in order to make this more convincing to you?"

"There is no occasion," said I, "for if you or any other person can prove to me that I am not a free agent, where is the use of attempting to live according to the commandments of God, when that God does not give me the power, or even the permission to obey them? I, then, become no longer an accountable creature, and when the Saviour told us that we were all to appear in judgment before him, to receive the reward of our earthly deeds, whether good or evil, he only mocked and deceived us. If I be predestinated to perdition, not being a free agent, let me riot in vice, let me murder the

elect, or commit any other act that my depraved nature may prompt" ——

"But, Captain, you mistake the thing altogether; the call, though not yet given, may hereafter be so; and consequently grace, though not yet given to receive that call, may come upon you to work your salvation."

"But what, Sir, am I to do in the mean time? You say that I cannot even pray or do any good act, until the period arrives, when it shall please God to draw me; so that I am living without God in the world, contrary to my feelings, in order to fulfil the eternal decree made for my condemnation. Oh! what strange absurdities, miseries, and difficulties, necessarily flow from such doctrines as these! I really can hardly bear to argue the subject! Sir, as surely as I feel that I exist, so certainly I feel that I am free, and I may, with reason, turn a deaf ear upon every argument that can be alleged in either case to disprove my feelings. I feel that I have power to flee the danger that I dread — to pursue the pleasure that I covet — to forego the most inviting pleasure, although it be actually within my grasp, if I apprehend that the present enjoyment may be the means of future

mischief — to expose myself to present danger, to submit to present evils, in order to secure the possession of future good. I feel that I have the power to do the action I approve; to abstain from another that my conscience would condemn. In a word, I feel and act from my own hopes, my own fears, my own internal perceptions of moral fitnesses and discongruities. Happy, thrice happy, they, who act invariably by these perceptions! They have attained to the glorious liberty of the sons of God. But whenever I act from other motives, I feel that I am misled by my own passions, my own appetites, my own mistaken view of things. A feeling always succeeds these unreasonable actions, that had my mind exerted its natural powers in considering the action I was about to do, the propriety of it in itself, and its consequences, I might and should have acted otherwise. Having these feelings, I feel all the liberty which renders the morality of a man's actions properly his own, and makes him justly accountable for his conduct.'" *

* Bp. Horsley's Sermon on Matt. xvi. 21.

"Then you mean to infer that you have the power to do good of your own self, and that you have that sufficiency within you, which the Apostle denies to be in your possession?"

"Though, Mr. Goddard, I can raise this arm and let it fall — though I can either walk or sit as it pleases me, and according as I feel disposed to exercise my will, yet I know that this power emanates from God, and it is he who enables me to use it. In the same manner I have the power to do good or evil as my mind suggests, and that mind, I know, is influenced to the performance of the one by the counsel of God, or by the permission of the same God, it has the propensity to do the other, by the counsel of the Devil."

"This, Captain, is all very well, but the depravity of human nature is so predominant, that nothing good can be done but by an express influence of the Spirit of God."

"You may as well say that the natural tendency of the human body is to fall to the ground, but by an extraordinary power we are enabled to carry it erect. God gives us an equal power to lie down or to stand up. In the same manner he gives us the liberty of choosing good or

evil, and an equal power to support that liberty. In short, he has made us free agents and accountable beings. 'If,' says Joshua, 'it *seem evil unto you* to serve the Lord, *choose you*, this day, whom ye will serve.' And, again, Elijah in after time: 'if the Lord be God, follow him: but if Baal, then follow him.' And, again, to the same point, all those other exhortations, or passages to the like effect, proving our free agency, which we meet with in every part of Scripture. 'The Lord is with you, while ye be with him, and *if ye seek him* he will be found of you; but *if ye forsake him*, he will forsake you.' — '*Draw nigh* to God, and he will draw nigh unto you;' — but, 'ye *will not come* to me that ye might have life'— '*Cease* to do evil, *learn* to do well — *abhor* that which is evil, *cleave* to that which is good' — 'enter in at the strait gate' — '*come* unto me all ye that labour and I will give you rest.' '*Every one* that asketh, receiveth; and he that seeketh, findeth, and to *him that knocketh*, it shall be opened.' — Need I multiply texts to show you that, through the power of God, we can either do good or evil, and it is he that has made us free agents,

capable of obeying or disobeying his will; and in order that we may not abuse this liberty, he promises reward if we do well, and threatens punishment if we do evil, thus making us accountable creatures. Were it not so, how unkind, how unlike is it to all that we elsewhere read of the goodness, and wisdom, and justice, of God, that he should exhort men by the Scriptures to keep firm in the faith, and to fight in its cause, when at the same time he knows them to be pre-ordained to destruction. And thus, the Poet makes Raphaël declare to Adam,

'God made thee perfect, not immutable;
And good he made thee, but to persevere
He left it in thy power; ordain'd thy will
By nature free, not over-rul'd by fate
Inextricable, or strict necessity:
Our voluntary service he requires,
Not our necessitated; such with him
Finds no acceptance, nor can find; for how
Can hearts, not free, be try'd whether they serve
Willing or not, who will but what they must
By destiny, and can no other choose?'" *

* Paradise Lost, Book 5.

"You do not seem to understand," said Mr. Goddard, "that these exhortations are the means appointed by God by which the elect are made to persevere unto the end and to be saved."

"Very well," I replied, "if these exhortations be the means of final perseverance of the Elect only, their effect will be greater in proportion as they forget the absolute decrees that have predetermined their salvation: for, if they trust to the certainty of their election, the exhortations are worse than useless, and if they confide in the utility of these appeals to keep the faith and to do good, the absolute decrees altogether fail."

"I must think," said Mr. Goddard, "you claim an unwarrantable and unscriptural liberty, and that you thereby narrow the power of God— You think of yourselves more highly than you ought to think, and far too little of Him, who is the Supreme disposer of all things."

"You shall retain your own opinions if you please," I replied, "but neither my conscience nor my judgment will permit me to consent to them. I think, Mr. Goddard, there is one point which we should have considered before, but it escaped me at the time. You said that

God did predestinate certain men to eternal salvation of his own free will, and without any regard to their obedience, that is, in fact, without insisting upon the performance of good works as a condition of their salvation."

"I did," said he.

"But, Sir, I am prepared to show you the contrary to your position is the doctrine of Scripture, though looking to your conduct I might consider this unnecessary, as I know there are few whose actions and intentions are more kind than yours. I say, then, that God has entered into a covenant with man, 'a covenant into which we are now admitted by baptism, faith and works being the conditions, to the performance of which through the power of his grace, God has annexed the promises of redemption, and without the performance of which a right to those promises can neither be acquired nor preserved. That faith is such a necessary condition, all Christians are agreed; that works are so likewise, is proved from Scripture testimonies; from Scripture examples; from the nature of faith; from the nature of justification, and from the process at the day of

judgment.' * And that works are a condition of Salvation is proved from plain testimonies of Scripture. 'If,' says the prophet Jeremiah, 'thou warn the wicked and he turn not from his wickedness, he shall die in his iniquity'— therefore, says Ezekiel, 'Repent, and turn yourselves from your transgressions, so iniquity shall not be your ruin—cast away all your transgressions whereby ye have transgressed, and *make you* a new heart and a new spirit: for why will ye die, O House of Israel? I have no pleasure in the death of him that dieth: wherefore, turn yourselves and live.'—'Except your righteousness,' said our Lord himself, 'except *your righteousness* shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven,' 'Ye are my friends, if ye do whatsoever I command you.'— 'Follow peace with all men,' says the Apostle, 'and holiness, without which no man shall see the Lord.'—'Be ye *doers* of the word and not hearers only.'—'The hour is coming, and now is in which all that are in their graves shall hear his voice and shall come forth; they that have done good to the resurrection of life, and they

* Bishop Horne's Sermon on Works a condition of Justification.

that have done evil unto the resurrection of damnation,' — for assuredly, 'he will render to *every man* according to his deeds: to patient continuance in well doing, eternal life: to them that do not obey the truth, indignation and wrath; tribulation and anguish upon *every soul* of man that doeth evil; but glory, honour and peace to *every man* that worketh good.'" *

"And would you have men attach value to these works, upon which they may ground claims to mercy, Captain?"

"All their works, however great and excellent, are nothing worth in the sight of Heaven, only as they manifest the disposition of the heart to obey the will of God, and fulfil the conditions of the Covenant he has made; only as they show the faith of him who does them, and the desire to evidence his love of God by keeping his commandments. Of themselves, they are nothing upon which to claim any favour, for he who does the greatest and the most

* "The dead," saith St. John, "were judged out of those things which were written in the books according to their works." (Rev. xx. 12.) It is clear, therefore, that it was not the book of eternal predestination, but of their works."
Milton's Christian Doctrine, art. Predestination.

of them is, after all, 'but an unprofitable servant;' and he who, through the course of the longest life, does all that he possibly can, only then performs his bare duty. But having done all he can, he may then look for the fulfilment of the promise of the righteousness of Christ being imputed to him, as if it were his own; and thus his imperfect works are made perfect. 'For I consider, since all moral habits are best defined by their operation, we can best understand what Faith is by seeing what it does. To this purpose, hear St. Paul—'By faith, Abel offered up to God a more excellent sacrifice than Cain—by faith, Noah made an Ark—by faith, Abraham left his country and offered up his son—by faith, Moses chose to suffer affliction, and accounted the reproach of Christ greater than all the riches of Egypt. In short, the Children of God by faith subdued kingdoms and wrought righteousness.' To work righteousness, therefore, is as much the duty and work of faith as believing is.'" *

* Jer. Taylor's Fides Formata.

Indeed, faith and charity, in the sense of a Christian, are but one duty, as the understanding and the will are but one reasonable soul, only they produce several actions

"This, Captain, is human interpretation of divine Scripture, and like all other deductions of morality, inclines to the flesh rather than to the spirit. But look to the example of David, the man after God's own heart, what were his actions but the most hideous and abhorrent, and yet who was more highly favoured? Who so certain of his election?"

"Yes, Sir, but I consider this to be attributable to his extraordinary repentance, and the general tenor of his actions being so entirely conformable to God's will, in consideration of which he was accepted, and his sins were covered."

"They were so," said he, "and as much as you may be disposed to deny the fact, it is clear that having been the greater sinner, he was qualified to become the better saint; for none but the most grievous sinners, when conversion is wrought on them, know by past experience the horror, the deformity, the heinousness of sin, and then, none so greatly loathe it: look into common life and you will find this to be the case."

in order to one another, which are but *divers operations* of the same spirit. *Life of Christ, art. Faith.*

"But the argument of St. Paul, is—'Shall we then sin that grace may abound? God forbid!'—surely, Mr. Goddard, you can hardly think to what this doctrine of yours would lead. With respect to David and other notorious sinners who have turned unto God and lived; their pardon is only to a certain degree, and, therefore, not perfect—'God hath taken away thy sin.'—In the same manner God pardoned the Israelites at the importunity of Moses, yet threatened to visit that sin upon them in the day of visitation. Such sin is rather covered, or not imputed, than properly pardoned. God's wrath is suspended, not satisfied. The sin is not to all purposes of anger imputed, but yet in some sense remains. The wound may be healed, but the scar of it will not be effaced.* Hence the strict justice of the promise that every man shall hereafter be rewarded according to his works; if then the sinner has done nothing good until life has been far spent, you cannot put him upon the same level with him who has done good all his life long."

"*I cannot*, Sir, but God can. A man may

* See Jer. Taylor's Life of Christ, art. Repentance.

do some actions in the latter part of life which may be of infinitely greater intrinsic merit than all those uniformly done by what we call a good man. But your argument is that which was used by the elder brother of the prodigal with his father — 'lo! these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid to make merry with my friends.' You here see the prodigal had the greatest share of his father's favour."

"This I cannot admit, for his father, in vindication of his justice, says, 'Son thou art ever with me, and all that I have is thine,' as much as if he had said, 'if I have pardoned thy brother and given him the fatted calf, you have ever been with me in the enjoyment of my affection, and there was nothing of which I was possessed that you might not look upon and treat as your own. But I must manifest my joy at your brother's return.'"

"And well the Father might rejoice," said Mr. Goddard, "when his son had been suddenly and irresistibly converted, and had received that grace from which he could not again fall."——

"What say you," said I, interrupting him abruptly, "that conversion comes upon a man suddenly, and from grace thus given there is no fall? How is it that you can prove all this?"

"I say, Captain, that God in the unrestrained exercise of his sovereign power, declaring, 'I will have mercy on whom I will have mercy,' not according to our foreseen good works, but 'according to his own purpose and grace,' has elected some to salvation, and left others to perdition; for, being naturally 'the children of wrath' and 'dead in trespasses and sins,' we are incapable of any good work until 'quickened by the grace of God.' Now this grace may fall suddenly upon the sinner, and he is called by the operation and working of the Holy Ghost, inwardly affecting and disposing his heart.* And I affirm that this grace is such

* This testimony with our spirits is the sanctification of them, the subjecting of our wills and affections to his influences, acting upon us by the mediation of our own thoughts, yet discoverable to be from him by their opposition to our natural corruption. It is by the sanctifying grace of this spirit dwelling in us, that we are enabled "to mortify the deeds of the body;" they that do so, are "led by him," and as many as are so led, have thereby a testimony, that

as is sensibly felt, for 'the Spirit itself beareth witness with our spirit, that we are the Children of God.' Such was the case of St. Paul; he, who like David, had been so great an enemy of God, suddenly received the call of election and grace, and he obeyed it. By this grace the sinner receives the spirit of adoption, and is enabled to walk before God unblameably and holily without rebuke in all holy conversation and godliness. 'When,' saith St. Paul, 'it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his son in me that I might preach him among the heathen, immediately I conferred not with flesh and blood'—'God,' saith he again, 'hath saved us and called us with a holy calling, not *according to our works*, but according to his own purpose and grace, which was given us in Christ Jesus before the world began'—'before the foundation of the world that

they are the children of God. Our wills and affections had contracted by their corruption an enmity against God, and a love of the world and vanity: the Holy Ghost unbends this perverseness, and directs them towards heaven.—*Dr. Gloucester Ridley.*

we should be holy and without blame before him in love,' — 'for we are his workmanship, created in Christ Jesus unto good works, which God hath before *ordained* that we should walk in them.'"

"St. Paul's case," said I, "is one altogether miraculous, and can no more be claimed in our times than the inspiration and the power to do wonders, that fell upon the immediate disciples of Christ. You mistake the sense of your first question; for the grace of God no more revealed his son *in* him, than he himself preached *in* the heathen: and when he says 'immediately I conferred not with flesh and blood,' the meaning is, I did not lay this matter open to the advice and consideration of my friends.* Again, when he says, 'he saved us and called us with a holy calling *not according to our works*' — What is the plain meaning of the passage, but that he has put us into a state of salvation by the calling of the Gospel? And, 'we are his workmanship created in Christ Jesus unto good works, which God hath before *ordained* that we should walk in them,' is surely a text which directly makes for my argument, for what is this, but that we

* Ανατιθημι repono, or propono alicui rem. Schleusner.

are the work of God, created not only in Adam to a natural, but in Christ to a spiritual life of new obedience, that we should do all manner of good works which God in his eternal counsel prepared and fore-ordained for us to walk in.* I speak now with still fuller confidence on the true rendering of these texts, because, after our former conversations upon these subjects, I have thought it incumbent on me to examine them closely. But let us come to the point. Grace thus given, you say, the Elect can fall no more."

"Yes, he replied, "before the elect of God are thus called they are living in sin, and indulging in all the follies and pleasures of the world, and until the appointed time, they are ungodly and profane: but the Spirit coming upon them, they are suddenly converted, changed, regenerated, and then they can fall no more; for no man shall ever tear them from the Redeemer's bosom, or pluck from his hand any of his sheep. In the great day, not one of God's elect shall be found wanting."

"Of the existence," said I, "of the elect of God in your sense, Mr. Goddard, I have al-

* Bp. Hall's Exposition.

ready given my reasons for disbelieving; now, as to grace in your acceptation, I will bring the Scriptures to show that it is neither such as cannot fail, nor such as is irresistible. 'The Lord said unto Moses, whoever hath sinned against me, him will I blot out of my book'—so that it is evident that a man may receive grace to have his name written in the book of life, which afterwards may be blotted out."

"I answer to this," said Mr. Goddard, "that they who backslide and are finally and totally lost, we have certain reason to conclude were never elect, or savingly converted, for as St. John says,—'they went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us.'"

"This is an extraordinary salvo! So it seems then, that persons of your opinions may have felt what they thought their conversion, and have persuaded themselves they are of the elect, and yet, if these afterwards should fall and die in sin, their former impressions, you would say, were deceitful, and they never could have been what they themselves and some others fancied; and 'the Spirit that bare witness with their spirit that they were the children of God,' will prove

to have been a delusion! Into what extraordinary dilemmas are we driven by your doctrines. It is equally against reason as against the Scripture to say that a man, in such a case, cannot fall. Our Saviour in the prayer he taught, commanded us to pray that we may not be led into temptation; and what was the object of this, if the elect, who are to use it, cannot fall away? When the king sent his servants to call them that were bidden to the wedding, 'they *would not* come:' the offer of grace, though here made, was here resisted and refused. Again, Paul and Barnabas 'exhorted' *the disciples* 'to *continue* in the faith.' But a stronger passage in proof of my assertion cannot be found than that which ought to be present to the mind of every Christian when he looks upon the person of a Jew, — 'Because of unbelief they (the Jews) were broken off, and thou *standest* by *faith*; be not high-minded, but *fear*, for if God spared not the natural branches, take heed lest he, also, spare not thee. Behold, therefore, the goodness and severity of God, on them which fell, severity; but towards thee, goodness, *if thou continue* in thy goodness, otherwise thou also shalt be cut off.' — Moreover, he tells the Galatians

plainly, — 'Ye are fallen from grace,' — and he exhorts the Ephesians to — 'put off the old man' and to 'put on the new,' — 'not to give place to the devil' — not to 'grieve the holy Spirit of God,' or, as he more strongly tells the Thessalonians, — '*Quench* not the spirit.' He also tells the Hebrews, that — 'the just shall live by faith, but if he draw back, my soul shall have no pleasure in him' — which is the echo of the declaration of the prophet Ezekiel, — 'The righteousness of the righteous shall not deliver him in the day of transgression:' he shall not 'be able to live for his righteousness in the day that he sinneth;' for if he 'commit iniquity, all his righteousness shall not be remembered;' — and as a climax to the whole, St. Paul further declares, — 'It is impossible for them who were once enlightened and have tasted of the heavenly gift, and were *partakers of the Holy Ghost*, if they shall *fall away*, to renew them again unto repentance, seeing they crucify to themselves the Son of God *afresh*.' In conclusion, therefore, Mr. Goddard, let me say to your position of irresistible grace, that Daniel the prophet declares — 'They that turn many to righteousness, shall shine as the stars for ever and ever.'

— Now how shall a man be rewarded for turning those who can only be turned by the irresistible grace of God? Can a preacher hope to increase a number which has been limited from all eternity? — 'Woe unto you, Scribes and Pharisees, for ye shut up the kingdom of Heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.' — How could the Scribes and Pharisees do this against those entering by irresistible grace? St. Paul told the Corinthians, — 'We, then, as workers together with him, beseech you also, that ye receive not the *grace of God in vain!*' — and finally, St. Stephen rebuked the Jews in this manner — 'Ye do *always resist* the Holy Ghost.' — He, therefore, who says that the grace of God is irresistible, maintains an opinion opposite to that of the first Christian martyr, and, in my opinion, to the whole uniform tenor of Scripture; for the Scriptures teach us that we may *hate* the light — that we may 'do despite unto the Spirit of Grace' — that we may neglect 'to stir up the gift of God that is in us,' and so *quench* his gracious influence in our hearts — that we may *resist*, *strive*, and *rebel* against him; and that we may *grieve* and *vex* him, *reject* his

salvation, and *turn* from him. But let us talk no more upon the subject. It is actually painful to differ so very widely from one of whom, in points of conduct, I think so highly."

Mr. Goddard, perplexed, bowed in acknowledgment to this; Mrs. Richards seemed puzzled, and the fair Eloise resumed her pencil; so, by way of affording general relief, I turned the subject of conversation into a different course; soon after which Mr. Goddard took his leave. When he had left the room, Mrs. Richards, turning to me, observed:

"Captain Mordaunt, I think you have shown greater warmth in your discussions to-day than I have ever before witnessed. The cloud has, indeed, burst, and you have let fall a most pitiless shower."

"My dear madam," said I, "if I have shown a 'zeal' not 'according to knowledge,' I have added another to my numerous transgressions for which I am heartily sorry; but really when I observe the effect of this Calvinism upon the minds of those who embrace it; when I see the pride, the self-sufficiency, and presumption which the exclusive claim to salvation engenders on the one side; the dejection, despondency,

and despair, on the other; when I see the stream flowing from the fountain of mercy for the benefit of all, thus confined only to a few, and these presuming to say, 'so far shalt thou come and no further,'— I own that I have feelings of indignation which I have great difficulty in suppressing, and consider it a duty incumbent upon me to protest against such principles. I have not done this either hastily or in anger, for during the several weeks I have been in this place, I have been the constant attendant, on the Sabbath and at other times, on Mr. Goddard's ministry. What I have heard him promulgate from his pulpit, I have asked him to explain in private: I have considered all he has said with attention, and now, as the result of all, I feel it my duty to attend him no more, for my mind dissenting from his doctrines altogether, does not leave me the liberty of looking up to him as my future religious instructer. I am not surprised that the common people should so readily follow him, for by doing so, they feel the assurance that they are of the small number of the saved; and think what a vast temptation this is; for you know of no Calvinist who is not thought by others, and by himself, that he is not 'as other

men are,' but that he is a chosen vessel; and could I bring myself conscientiously to believe the same, I would be a Calvinist also, but until that be the case, I never can."

Here the voice of the watchman called upon me to suffer the invalid to retire to rest; so walking to my lodging, and spending another hour in the consideration of all that had passed, I went to bed, confirmed in the truth of the positions I had advocated.

THE ANATOMIST.

THE ANATOMIST.

Having occasion for the aid of a medical man, I requested my landlady to send me the person who was nearest at hand, to have a little conversation with him on the subject of compounding a medicine, for which I intended to give him the prescription of my physician. In consequence of this, while taking my breakfast, I heard the slow and cautious footsteps of a stranger on the staircase, approaching, followed by a light quick tap on the door of my apartment. On its opening, responsive to my desire, there entered a little thin old man with a Voltaire-sort of visage, surmounted by a stiff half-powdered wig, from the rear of which there pended a tail of considerable length, but of inconsiderable thickness. His garments were a sort of rhubarb-coloured ditto, and he bore in his hand a cane, with an ivory-crutched top to it. He refused to partake of what was upon my table, as he had long before broken his fast, but he sat down

to hear my complaint, when, opening upon the subject of my consultation with him, I handed him my prescription. Laying down his shovel-hat with great deliberation, and placing as carefully upon it the aforesaid walking-stick, he stood up and drew from his pocket a pair of spectacles, which he took some time to open, more to wipe clean, and still more to fix upon the ill-stuffed saddle of his nose. This accomplished, he decyphered the hieroglyphic, (for such I think the writing of a physician commonly is,) took a second reading of it, sat down again, and disburdened his nose of his glasses. After a pause, during which he rolled up the paper and deposited it in *gurgite vasto* of his breeches pocket, he thus addressed me : —

" Though my profession, Sir, is rather that of a surgeon than an apothecary, yet your dose shall be carefully mixed, and the bolus properly compounded. I suppose, you, like others, have been sent hither to drink the waters, it being less trouble to undertake a journey and to live in lodgings here, than to order the same physic to be prepared, as it really might be, full as well, and much more easily at home — but, no matter, the professions are benefited. What ? from

these books around you, I am, I suppose, to look upon you as a person of a studious habit? You seem so, though appearances are often deceitful.—What is the subject of your lucubrations?"

"At present," said I, "theology."

"Psha! what has a soldier to do with theology? much better study the way to mend broken limbs, or to make new ones."

Perceiving I had got hold of a character, I determined to humour him. "In 'these piping times of peace,'" said I, "we have no need to do this; so we have, most of us, been obliged to turn our swords into pruning hooks."

"Much better turn them into dissecting knives. In times of peace, a good soldier should learn the art of war, and every thing connected with it, that when he is called upon, he may be able to exercise his powers in a useful manner. Now surgery is a beneficial pursuit, a pursuit most important at all times, and one more particularly fit to be learnt in time of peace, that in the event of your going to war again, you may be enabled to do a little good with all your mischief, and now and then save a life as well as destroy one."

" But, Sir, how much more important is the care of the soul than that of the body."

" Phsa! the soul! what is it that you know of the soul?"

" That it is," said I, " the immaterial part of man — that it is immortal — a ray of ——"

" A ray of a fiddle-stick," said he, interrupting me; " I say you know nothing at all about it."

" My knowledge of it," I replied, " is gained from the Bible."

" Does the Bible treat of anatomy? for, if it does not, what can you know of it? Young man! the best thing you can do, is to leave theology for old women and monks, and take to philosophy — take to science, and then you may talk with more confidence of the soul, and of the material frame."

" Do you mean," I asked, " to recommend my giving up revelation for reason, and that I should lean on man rather than upon God?"

" No; I mean to recommend Nature as your God, and Nature only."

" Alas!" said I, " I once took her for my only guide; I once reverenced her as my only divinity, but I can now, thank heaven! distin-

guish between a first and second cause, or rather between cause and effect."

"What," said the old man with avidity, his eyes twinkling with light like sparks in a tinder-box; "what, have you lately been a philosopher; a searcher into science, and now become an apostate?"

"I confess," said I, "that it has been only during the last year or two that my mind has been opened to the reception of truth. When I worshipped Nature, I never had that heavenly tranquillity and satisfaction of mind that I now enjoy."

"This is enthusiasm," said he, "trace back your steps and I will go with you to show where you have been misled by an *ignis fatuus* that has allured you from the substantial demonstrations of truth, to the mere shadow of it. What, you were once an unbeliever, eh?—perhaps, an Atheist?—'tis what many a great man has been before you. Come, let us hear by what means you were tempted to leave the sublimity of science, for the vagaries of priestcraft and all its nonsense."

"In the hope," said I, "that some of the reasons which have weighed upon my mind may

operate in a similar manner upon yours, I consent to do this. Without such a motive, I should hold it to be a falling back into my former sin and impiety, to permit the subject to occupy any further portion of my time, cleansed, as I trust my mind now is, of the foul pollution."

"Hard words are signs of weak arguments," said he, "but go on."

"Then, sir," said I, "I once lived without the acknowledgment of any God in the world, save Nature herself. I loved her, I worshipped her, her works were the objects of my wonder and admiration; but my mind was darkened, and when I came to sober deep reflection, I found that I had set up an idol in my heart; for material Nature could disclose nothing spiritual to the material man."

"What more is it that you would have her disclose?" asked the philosopher.

"What more? ask yourself; can any, endued with life, and a living soul, be satisfied with this?"

"Yes," said he, "I can, for one; and you, if you be a philosopher, may be so too; but let us

understand what it is that you mean by life; — What is it?"

"Activity in the mortal frame," said I, "constitutes the life of the body; — active faith in God and in his only Son, the life of the soul."

"Yes, but what, Sir, is it that gives this activity to the body, and this life to the soul?"

"God! the great and only first cause," I replied.

"Then, a little philosophy shall convince you of your mistake, and make you see that life is entirely the result of organization; or, what may be more intelligible to you, of material conformation. The functions which nature enables you to perform are what constitute life, and these functions emanate from the adaptation of the different parts of the body one to another. And as to the soul, — the soul is material like all other bodily organs of the animal frame, and is no more immaterial and immortal than your tea-kettle; although inwardly it is in a state of such great activity."

"But how, Sir," said I, taking from the fire the noisy object that had caught his attention, "how, Sir, are these organs brought and put together,

and so exactly fitted to each other, as to produce these functions?"

"How?" said the Anatomist, "why, how was the world made from the original chaos? Was it not as the ancient philosophers declare, created by a self-existing cause, from a rude and undigested mass of matter? The same origin explains and answers the present question. Is it more surprising that an animal body should exist by a self-inherent cause, than that the world should?"

"How then do you explain the difference between vegetable and animal life, and between life in irrational and rational beings?"

"Easily enough," said the philosopher, "the two former depend on the organic arrangement; the latter on the animal conformation."

"This," said I, "appears to me a distinction without a difference."

"The difference to the scientific mind is striking. Then as to the soul you speak of; — I affirm that it is seated in the brain, and is, what may be called, if you please, the produce of all the organic and material sensations of the whole body, brought into one single point or focus."

"How then," I asked, "do you account for the reflections and passions of the mind?"

"They are the impulses of the organic functions, made upon the brain. Take for example the sensitive plant, which probably you have seen, when it has received an impulse, obeying it, and displaying to the eye the organic functions."

"Then, according to your manner of thinking," I continued, "it seems, if all the organic parts of a human body could be constructed of their respective peculiar materials, and placed together according to the exact and usual adaptation observed by nature, that they might be put in motion like the works of a clock, and thus, when the functions of every part were in full operation, produce life itself."

"Exactly so," he replied, "and to speak plainly, I conceive, whenever the several parts of the human figure are precisely and exactly brought together in the way in which Nature herself designs them to come in contact, that life will ensue, and that this comes into the body in the same manner that fire, when excited by friction, kindles into materials of an ignitible kind."

"Sir," said I, "you are, without doubt, a great and an enterprising philosopher; for it is clear that you conceive the concerns of the world may be carried on without the further aid of a Creator. Do not, however, stop at the threshold of such sublime speculations; carry them on further, and draw from the unfathomable depth of such philosophy, something still more profound; — For why not aim at the power of the Creator himself? What is there to prevent your making the attempt, at least, now you have arrived at such extraordinary knowledge? Suppose you try your hand, as a first assay at making a simple plant or vegetable. Only take some capillary tubes of your chaotic materials, small and infinite in number; cement them together with a viscous gluten, place them in the earth, water them, and who shall say that they will not live and grow, aye, and become a living plant? There is nothing in your system to oppose the presumption that this may produce some primeval substance, or whatever you may please to call it, which, in the course of time, may form the leaves, the fruit, and seed, and ultimately be recognised as an esculent vegetable. When you have made this trial, should success

follow your enterprize, what is there afterwards that you may not attempt? I say there is nothing in the principles of materialism, that should make you doubt that you may not, by perseverance, make even that most wonderful and curious of all contrivance — a human body. You may start; but, surely, if life is to result from the due adjustment of the organs of the body in their varied combinations with the action of the animal functions, what is there to oppose the speculation? Your ingenuity, I doubt not, is such that you could in time construct the several members of the human body, or something that should act, and be as useful as they are; but, as the easier method, take the materials that offer themselves to your hands ready formed: it may, perhaps, be difficult, but in every thing almost that we undertake there are difficulties, and until these are surmounted, we can bring nothing to perfection. Make use, for instance, of whatever will best suit your purpose. Take for your head, that of any man whom you may see executed, and whose death will have been witnessed by thousands; for should your science, thus experimentally tried, produce the result, which, of course, you are disposed to

anticipate, and you should, by uniting to this head, all that may be necessary of limbs taken from other subjects, create the man anew, his evidence of the wonder would be irresistible. For this purpose, you may purchase the amputated leg of the alderman, who here, a few days since, had the ill luck to fall down a geometrical staircase after a turtle feast, and whose surprise would not be a little excited upon his recognising his own foot pacing up the walk to the spring again. The eyes of any celebrated belle here, lately defunct, which may have been remarkable for their life and fire, and which, even in death, therefore, can hardly want more than a spark to ignite them, will also suit your purpose admirably. Arms are to be met with every where in these grave-plundering days; and if you could procure the body of the late Vicar of Kensington, how well might you revenge the wrath of the materialists upon his resuscitation, by tormenting him, for having so publicly and maliciously scoffed at their philosophy, for the gratification and amusement of anti-philosophical boobies, who love to spit their venom upon the sublimities of science. Now, if you duly adapt all these parts in the ordinary mode prescribed

by Nature, so as to make the nerves, veins, and arteries ready for their functions, there only remains for you to inflate, with a pair of bellows, air into the nostrils as in the common cases of suspended animation; and gradual heat and friction applied to the several parts, will then accomplish your business; for by patience and perseverance, sensation may be produced, and activity excited in the several parts; and when all are thus set to work, life, life itself, will of course ensue! Then Newton, Bacon, Morgan, and Bichat, may bow their heads and do obeisance to a philosopher, who has had the assiduity and magnanimity to scorn the tongue of ridicule and slander, and to attain the mighty object, not merely of healing the bodies of men, but of restoring them when dead, and making them anew."

The little old man conceiving me at one moment to be in earnest, and the next to be jesting with him, oscillated on his chair, now with emotions of pleasure, now with those of anger, but as he did not quite apprehend the drift of my allusions, and as the extravagance of the notions I ridiculed was not so apparent to him as to myself; he kept command of his temper for some time,

till at length, as my intention became no longer ambiguous, he broke out —

"It may be your aim, Sir, to satirize the principles of our philosophy, but ridicule is a dangerous weapon, and however sharpened by wit, cannot overturn the deductions and discoveries of science. You cannot but know, that what is regarded as sacred, is capable of being converted with the greatest ease and effect into absurdity; and that there is no weapon which may not be wielded on either side, with so much facility in any contest. Let me tell you that the wit you have now expended, as far as it has been levelled at me, is pointless; and not only so, but that its failure carries with it the assurance, that there is more in the system of materialism, than I before ventured to entertain."

"Then, Sir," said I, "if the lengths to which your absurd doctrines, for so I *must* call them, may be fairly extended, do not sufficiently expose the profaneness and the blasphemy of them; and you are not to be convinced of the horrible consequences to which your principles lead, which, I had hoped, might of themselves have answered the purpose, I will take up the matter more seriously: — Supposing then,

as you seem to think, that sensation could possibly result from organization, so as to produce the natural desire of the carnal man, to eat and drink, to receive food and discharge it; what is there that can excite the passions of the mind? —love, joy, sorrow, anger, and the like? These, though brought into action by bodily excitement, spring from the mind or soul where they are seated, and this soul, which you seem to think placed in the brain, and to be the effect of organic and animal structure, is an essence blended with the spirit, neither visible nor tangible. I can tell you, from what I have witnessed in military hospitals abroad, as well as from instances in the field of battle, that I have met with many whose brains have not only been partially injured by concussions, but in part destroyed; and yet the sufferers could employ their reasoning and their bodily organs as before. You may look astonished, but this focus of sensation, as you call it, has been partly destroyed by disease and accident, and yet the mind has acted as vigorously as before: the soul, therefore, is an inherent, and I will add, an immaterial principle, and one incapable of destruction. As to the horrible presumption of supposing it

possible for created matter, even though connected with an immaterial essence, to produce life, this is a blasphemy which I have not patience to consider: it is assuming a power that belongs only to the great God, the God of Nature; for you, philosopher as you call yourself, mark no difference between cause and effect, nor distinguish between names, confounding Nature with Nature's works, the Creator and the creature together."

"Have I not said that Nature was my God?" asked the anatomist; "and if you say that God and Nature are the same, why contend about words?"

"Because you attach a different meaning to the term Nature from what I do. If you intend by it to speak of an Almighty Power, then we agree; but if by it you mean only the creation itself with its several laws and operations, then you jumble cause and effect together."

"Eh! how is this? — let me see. The laws and operations of Nature distinct from Nature herself? Well, I begin to see what you mean — go on."

"Only consider," I continued, "the mischief that results from this error. Because the om-

nipotent.God, the God of Nature, has created a body from the dust in a marvellous manner, and of the most astonishing mechanism, and with organs adapted to the purposes of a temporary existence, you have, in the pride of a vain philosophy, and from surveying the structure of them, imagined that you might do the same, without considering, that however wonderfully and marvellously such a frame is constructed, it requires the breath of God's own Spirit to give it activity and life. You have talked of the soul of material substance being seated in the brain, while, for the reasons I have already given, it appears most clearly to be an uncircumscribed essence, visibly attached to no part of the body, and only united to it so long as the body remains active; and even while animation continues, it is no where to be discovered, but is known only by the effect of its operations. It has been your aim to make this soul material, and not only dependant upon the body, but of the same substance with it. Could you prove, either from reason or by experiment, that this were the case, that the soul and body of man were both material, the conclusion would be that man is not a free agent."

"How so?" said he. "Brutes have no souls, according to your meaning, and yet they are free to act."

"To act: — yes, so far as to eat or drink, to walk or run, according as they are prompted by instinct, exercising volition, unconnected with reason or understanding; for I am not now speaking of a loco-motive or self-preserving power, but of a moral responsibility, a freedom of the will to choose good and refuse evil; a prostration of the mind to the influence and power of God within us, guided by reason and understanding."

"Well, well," impatiently cried the old man.

"If, then, there be no free agency in man, if there be no spirit surviving the decay and decomposition of the body, there can be neither a resurrection, nor a future state of existence, nor an intermediate state between death and the resurrection: in short, we are mere animal machines, not differing from the brutes that perish. Let me, therefore, advise and beg of you to go back to your dissecting-room, and hereafter to resort to it for a higher and nobler purpose than that of holding out, by the consequence of your principles, the degradation of man, making him thus

only on a level with the brute creation. If, in the prosecution of the important study of your profession, you can deduce no other notions than such as lead to infidelity, beware lest God should smite you in his anger for converting the evidences of his existence into testimonies against him; and lose no time in rooting out from your mind those wretched doctrines of mistaken science, which have led you to think, and from thinking, to work yourself into a persuasion, that you are not an accountable being, and that your passions are the effect of your organic structure, so that the one cannot be altered without the other. Go, Sir, I beseech you, go and gaze upon the structure of the human body with higher and more enlarged views; see, as the blessed Psalmist says, how 'wonderfully and fearfully man is made,' what a marvellous piece of mechanism his body is, and from this, endeavour to convince yourself, that no other than a Being infinite in wisdom and in power can have constructed it; and that the breath of life can be regarded only as the Spirit of God infused into the wondrous frame; and as you proceed to consider all the higher faculties of man, I trust that you will cease to consider him as a

being, whose existence is circumscribed within the short limits of this life, but that you will look upon him as one designed for some more important state of existence hereafter. But if this be insufficient to convince you, take up your Bible, look to that which we have the strongest evidence for regarding as the revealed word of God; study its evidences as I have done, (though, I confess with grief and shame, at a much later period than I ought,) and you will there see a communication to our race, from the Almighty himself, which clearly marks us as reserved for higher purposes than those which can be attained in our present state of being. Here seek for the only philosophy in this matter; and make it your prayer to God that you may rightly understand what he here teaches; and you will then, through his blessing, see and know, with deep sorrow for all your past wickedness of thought, that only by the power of an omnipotent Creator man either was or can be formed out of the dust of the earth, and have the spirit of life breathed into him. There, too, will you learn, that though the breath may leave the body, the spirit itself dies not; but goes on existing in a state of consciousness, after the

body is committed to the grave, and will rise to an eternity of glory or misery, according as the mortal man may have discharged the several duties required of him by his God. You, Sir, in the course of those operations of nature which God directs, cannot, I should think, calculate upon remaining much longer in the world." — The Anatomist, startled at these words, shrunk back a little. "I say, Sir, that in the ordinary course of events, you can be at no great distance from the grave: your time must be very short, and immense is the work you have to do, if you mean either to die with a composed mind, or with a hope of any thing beyond this world; because, if you are the philosopher you profess to be, you must know that Nature (to use your own language) declares, universally and clearly, that man cannot be subject to the same end with the brute creation; that the superior faculties of the one above the other have been given for purposes beyond those of this short and miserable existence, and that this feeling is inherent in our very nature; since there is no nation or people, however barbarous or uncivilized, that have not given proofs of this sentiment being fixed in their minds, and of having derived

from it consolation and support amidst the varied sufferings of this life: — in this universal feeling, it seems impossible to me, and I think, upon reflection, it must do the same with all, not to recognise a most strong, and almost certain evidence of the immortality of the soul. You may disguise your sentiments, and profess to entertain notions at variance with all this; but I call upon you, Sir, to lay your hand upon your heart, and as a man of candour and honesty to tell me, have you not oftentimes felt a something within you giving a plain intimation, if not an absolute assurance, that you should live hereafter? — a something which has often whispered to you that your speculations are such as have sprung from the pride of philosophy, and not from the suggestions of true wisdom, assisting and directing your researches? — that a love of singularity, and a desire to surpass those who have hitherto been regarded as the luminaries of the world, have led you to aim at something beyond your reach, and that you would now, but for a certain feeling of false pride, be not unwilling to own your disappointment? Now, if this *be* the case, and I cannot but think it is, let me beg of you, Sir, to lose no more time, but

to give way to these better thoughts. Standing, as you now appear to be, upon the very verge of the grave, it is of the last importance to consider, whether it be not wiser and better at once to remove the veil, which a perverted reasoning has hitherto thrown over your sight, but which you cannot much longer keep before you. Futurity must, ere long, present itself to your view so strongly, as to make it impossible for you to close your eyes against it. It is obstinacy and madness, therefore, now to strive longer to avoid looking upon an object, which, if you will *not* see, you must, at all events, shortly feel, and that with a poignancy proportioned to your present perverseness and self-delusion. Really, Sir, I tremble for you — I tremble to think how you have perverted your reasoning faculties from their right use; how you have trifled with your soul; and how you have been duped by the Tempter of mankind, setting up, as you have done, the suggestions of your frail, erring, and limited reason, in opposition to the lessons of Infinite Wisdom! I tremble for your presumption, but more for the portion that awaits you, if life should close upon you in your present state of mind and thought. Look to history, and the

experience of others, and there see what have been the bitter reflections of former philosophers of the same cast with yourself. Perhaps, however, you may have read accounts of the manner in which some of the most eminent atheistical philosophers have ended their days?"

"Never, never!" said he with emphasis.

"Then, Sir, return home, and let the last end of these men teach you how fearful a thing it is to meet death unarmed with the consolations which a knowledge of God's truth, as set forth in the Bible, can alone supply. Look, I say, into the histories which faithfully represent the feelings of these great philosophers (as you consider them) at their last hour, after they had, during life, like yourself, looked upon religion as an invention to lull its votaries into a belief of things altogether visionary. There see these men, when about to leave the world, stung with a consciousness, which they could not then resist, that annihilation *was not* to be their future destiny, and that there *was* a futurity of an awful undefined nature awaiting them. It is now pretty clearly established, that Voltaire and D'Alembert, though hardened by the instigation and encouragement of the philosophical infidels

who surrounded their beds, not to make any public acknowledgment of their errors, yet confessed in private the delusions which they had practised upon themselves and others, and the fears by which they were then harassed at the last; while to avoid such compunctious visitings of conscience, Gibbon, Diderot, and Hume, had recourse to mental abstractions, so puerile and trifling as to put philosophy to shame. If, then, you would escape the end of these men, you will renounce your present wretched and wicked sentiments; you will search for that God, whose religion, carefully and impartially studied and considered, will satisfy the most enquiring mind, and humble the pride, even of those who think themselves the wisest; and you will in the end find that philosophy, strictly speaking, sound philosophy, goes hand in hand with revelation, causing the mind to see and acknowledge the true and everlasting God, and the sure blessings he has reserved to mankind, for the merits of his blessed Son. Here," I continued, rising from my seat, and taking up the volume of Paley's Natural Theology that lay near me; — "here is a work that treats of Anatomy in a way worthy of your consideration.

It is strictly philosophical; and if you will read and patiently reflect upon his reasonings, it will, by God's blessing, lead you to a right understanding in these matters, and cause you to make, for the time to come, a better distinction between the workman and his works; between nature and the operations of nature; between material and immaterial, mortal and immortal things. Take it for my sake, for your own sake, aye, and for God's sake! and may he humble the pride of your heart, and enlighten your mind with the knowledge of his divine truth!"

The old man received it with a trembling hand. A tear fell from his eye: he took my hand, and having pressed it with warmth and emotion, walked out of the room without speaking a single word. A few days after, I called at his house: the shutters were closed, the door fastened, and there was no one within that I could bring to answer my appeal for admittance; and from that time to the present hour I never could learn any thing respecting him; but I would fain hope that he is become a better, a wiser, and a happier man.

THE ABBEY.

THE ABBEY.

My new and agreeable friends had returned from Cheltenham to their own home in* Worcestershire, and as I felt myself a solitary being without any fixed designs, or any particular inclination to one place more than another, I determined upon turning my steps in the same direction in which they had bent theirs, and to go in search of the picturesque, through a part of the country hitherto unknown to me. I, therefore, after some few days spent in Gloucester, set out for the city of Worcester, and in my progress thither had the good fortune to form an acquaintance with a Mr. Jordan, who had taken a place in the same conveyance with myself, and with the intention of visiting the same part of the country. I found him a man of great knowledge of the world and quickness of understanding; — a man, also, of leisure and fortune. His family he had left at Cheltenham, and taking advantage of the opportunity thus afforded him, had set out for a visit to Glouces-

ter, Worcester, Hereford, and Bristol. When he had accidentally informed himself, in the course of our conversation, of my having been through the peninsular war, his attachment to me seemed to heighten, and I soon discovered, in return, that he, also, had a son, who had passed through the continental campaigns, but whom he had recently lost. For him, as it appeared, he was now in mourning; but his countenance and general demeanour showed, still more than his dress, how deeply he was affected by the loss. At Worcester we were to part, as I intended to take my friend Mrs. Richards by surprise, and pass some little time with her and with Eloise, before I went on to the Isle of Wight, where I had determined upon going to meet one or two of my former military acquaintances, who were stationed at the depôt there. When, however, I had reached the place of her residence, and found that my friends had suddenly set out, the day before, for South Wales, upon a tour of pleasure, I returned to Mr. Jordan, and proposed that we should go on to Bristol together; but as I still wished to step out of the road to take a view of Hereford, which he had some reasons for avoiding, it was agreed that we should meet at Ross in a couple

of days, and then proceed down the Wye to the place of our destination. It happened, however, when I reached this latter place, that I found a letter from him, appointing me to meet him at Bristol, as a circumstance had come to his recollection, making it necessary for him to be there sooner than he had at first intended. I therefore engaged a boat, and made my way by myself to Monmouth. Pleased as I was with the scenery through which I passed, I found now, as upon all former occasions, the pleasure of such an excursion to depend upon the companions in whose society it is made; for the enjoyment of such things lies in communicating with others the impressions made upon ourselves by scenes of this nature, and hearing in return those which they have received from the same objects. The next day, about noon, having failed in meeting with a companion, I set out for Chepstow, taking with me a basket of such provisions as might serve me for the excursion. It was about five o'clock in the afternoon, of one of the finest days of this season of the year, that I entered the beautiful ruins of Tintern Abbey, and was proceeding leisurely down the old nave of it, when my attention was

arrested by a party of ladies and gentlemen enjoying a cold collation in the south transept of the building, and in a few minutes, my eyes caught those of my friend Eloise. She instantly arose to meet me, and, accompanied by an elderly gentleman of the party, insisted upon my joining them; and, certainly, upon no occasion of my life did I receive a higher degree of enjoyment than upon this. The beauty of the venerable ruin, — the deep and cooling shade it afforded, — the rays of the western sun stopped in their course by this goodly pile, and again caught and finally resting upon the green-brown mountain that rose up beyond the eastern window, — the easy and cheerful appearance of the company, — the exhilarating mirth that rose as the cooling and sparkling glass circulated, — all tended to present a scene the most enchanting, and to give a turn to my mind and thoughts which made this one of the most delightful days that I remember ever to have passed:

Monastic *Tintern!* from thy shady brow,
Thou small, but favoured spot of holy ground:
Where'er we gaze, around, above, below,
What rainbow tints, what magic charms are found,
Rock, river, forest, mountain, all abound!

I had often in Spain and Portugal visited the remains of sacred buildings, once splendid and renowned, and had passed through cathedrals and monasteries of the richest architecture, placed in the midst of the grandest scenery of nature. I had, also, frequently met within them the sable-clad, well-formed female, the brilliancy of whose eyes was irresistible; yet, methought, the ruins of this Abbey, though less extensive, and in a situation less wild and picturesque than many of those foreign ones, had charms still more imposing. For here the view was accompanied with the feeling that while in this my own happy country we retained such striking memorials of former piety, we had emerged from the gloom of that superstition by which this piety had been overcast; and that in our existing temples female devotion was no longer, as in the cloister of old, a matter of compulsion and constraint, but the free and pure offering of the heart. It was only a little time after the last rays of the setting sun had tinged the eastern hills and woods that we arose and took our way together to the water-side, where our several boats were in waiting for us. We

glided calmly towards the Severn, loitering in our course, as our oars kept time with music and songs, of which the notes echoing from the rocks seemed to sweep along the current, till, at length, the moon rose in chaste and silent majesty, and pouring her silver light upon the rugged rocks and mouldering towers, showed us the ruined castle of Chepstow. We soon afterwards parted for the night; and on the following morning, having arranged with Mrs. Richards to visit her upon her return to Pheasant Grove, when I should be retracing my steps homeward, I crossed the Severn, and joining the company of Mr. Jordan, took up my abode with him for a short time in Bristol. Here, after a day or two passed in seeing the city, as we were sitting at breakfast, Mr. Jordan disclosed the object of his journey, informing me that his motives in leaving his family to visit this place originated in a desire to confer with some select friends upon matters of a religious nature; for, said he,

"You must know that I am a Dissenter, and that the sect to which I belong is that of the Baptists, who are going to hold a conference in

this city, at which many of my friends intend being present, and I am, therefore, come hither to meet them. I shall regret," he added, "if the circumstance of my being of this persuasion should operate upon your mind, so as to make you think less favourably of me, than I hope and believe you at present do."

"My dear Sir," I replied, "of all men I am the last to be warped by a prejudice of this kind. I am one desirous of seeing and knowing all classes of men who embrace religion upon a rational and conscientious conviction of its truth, whatever may be their particular tenets and principles. There are many, indeed, of those whose notions I cannot reconcile with my own view of the Scriptures; yet I sincerely respect all who are in earnest in their professions and practice, however, in other respects, they may differ from me. Perhaps, after what you have told me of your faith, I ought, in return, to make you acquainted with the particulars of mine, or rather explain to you the reasons why I have not yet come to any fixed determination upon this important point; for, to speak openly, having only of late years begun to reflect upon these matters, I am seeking and trying to make out

which, of all the professed systems of belief, comes the nearest to what, in my estimation, the Sacred Writings themselves teach; and if I could assure myself that the one which you have adopted is the most consonant with Scripture, I would gladly join myself to your body."

"Then," said he, "you shall go with me to the conference, and hear what our ministers have to advance in support of their opinions, and afterwards, upon due consideration, you can take such steps as your reason and conscience may best approve."

To this I willingly agreed; and in the course of the next ten days did little else than attend the meetings of these persons, public, private, devotional, and familiar. It was upon one occasion afterwards, that Mr. Jordan, having in the mean time studiously avoided touching upon the subject, asked me what I thought of the system of his religious faith, and pressed me for my candid opinion.

"From all I have observed, and gathered and reflected upon since we have been here," said I, "I am obliged to confess that your tenets are not such as my judgment, or conscience, according to my interpretation of Scripture, can

sanction; and I cannot find it in my mind to become either a *particular* or a *general* Baptist. The former, I see, are Calvinists; the latter, Arminians. To the tenets of the Calvinists I have a decided and strong objection, and as you seem, in many respects, to entertain the same feeling, I need not trouble you with my opinions upon this part of the subject. With respect to your sect of Arminian Baptists, I agree with you in thinking, that the election of the Gospel appertains to all mankind who embrace and live in the faith of Christ; and that salvation is, through the merits of Christ, the reward of faith and obedience; and that eternal punishment is threatened against both wilful infidelity and obstinate unrepented sin; for as to reprobation, as far as Scripture guides me, I know nothing more, than that if any persist in an obstinate disbelief and denial of the truth, or in the ways of ungodliness and unrighteousness, God may harden their hearts, and, withdrawing from them the influences of his Holy Spirit, 'give them over to a reprobate mind.' I agree, also, in thinking, that Christ died and made atonement on the cross, for *every person* believing in him, and endeavouring to do his will. But I can go no fur-

ther with you: your doctrines of conversion and regeneration, in which you seem to agree with the Calvinists, appear to me to be as contrary to Scripture as to the common reason and experience of mankind; for your position is, that 'true faith cannot proceed, in any sense, from the exercise of a man's natural faculties and powers, nor from the operation of free will, because he is incapable of thinking, much less of doing, any good thing.' * Now this seems to me to be a substitution of the sensible operation of the Spirit upon the mind, to the exclusion of all free agency; and as such, I am unable to reconcile it either with the sensible operations of my own mind and spirit (for such they appear to me), or with the general sense of Scripture. It is true you admit the necessity of good works, as a condition of salvation, but you seem to deny that man can voluntarily perform them; the consequence of which must be, that the discharge or neglect of his duty is chargeable to the Deity alone, and not to himself; and, accordingly, while you rob the one of the freedom of his will,

* This constitutes the third, out of the five articles of Arminianism. See Mosheim's Eccl. Hist. vol. v. p. 444.

you limit the mercy, and destroy the justice of God. Yet I agree again with you in thinking that the grace of God is freely offered unto all mankind, and that as it does not force their inclinations, neither is it irresistible; but then I am unable to see how this can accord with the former article of your belief. And were we not at direct issue on the point of regeneration, I should say with you, that God gives the truly faithful the means of preserving themselves in this state;—but if by *the regenerated* I mean those who are baptized in, and have become members of the Christian Covenant, in the earliest period of their lives; while you mean such as at a later and more mature age have been admitted into it, having felt, as you term it, the pangs of the new birth, and having been converted by a call of the Spirit; it is impossible that in matters of faith we should come together. In fact, the greatest of my objections to your system turns upon this fundamental tenet of your sect; for looking generally to Scripture, and more particularly to the only passage in which the word *regeneration* is employed in the sense in which we are now considering it, I cannot but be persuaded that this regeneration takes place

at baptism; and from other parts of Scripture I have been led also to consider that this necessary rite should be performed at the earliest possible period after the natural birth."

"In this I cannot possibly agree with you," said Mr. Jordan, "for it is our characteristic principle to adopt no religious opinion, and to perform no religious rite, but such as are positively sanctioned by apostolical precept or example. Now where do you find in the Testament any persons baptized but such as were adults, such as could give security for their faith? If it be said, that baptism was an institution of the Jewish Church, I readily admit it, but then you are to bear in mind, that only such proselytes were baptized into it as had renounced their former belief: and accordingly, we hold that in the Christian Church, he who enters must previously give assurance of his faith in Christ. When the Eunuch, pointing to the water, asked Philip,—'What does hinder me from being baptized?' Philip answered, 'If thou believest with all thine heart, thou mayest.' Belief in God and in his Son, therefore, is the only condition upon which baptism can now be rightly received; and as none can enter into such

conditions who are not come to years of discretion, we are bound to conclude, in the absence both of example and precept, to the contrary, that infant baptism was not only not practised by the Apostles, but has no warrant from Scripture: and we have also to observe further, that no other mode of performing the rite than that of total immersion, as we practise it, is agreeable to apostolical usage; for by baptizing was meant the dipping of the person, and this is the sense and force of the Greek word, from which the doctrine has its name."

"I readily admit," I replied, "that proselytes to Judaism were not baptized until they renounced their former erroneous notions on the subject; and that none, whether Jews or Gentiles, were admitted by the Apostles within the pale of Christianity, but such as confessed Christ; still it remains for you to show me that the children of these proselytes, or of these converted Jews and Gentiles were not baptized at the same time with their parents. It is surely fair to infer that such as offered themselves as candidates for the rite, in so doing were not without the desire that their households should be included in the same privileges

and blessings; and thtfrom such desire being expressed, 'Lydia and her household,' and 'the Jailor and all his,' were baptized at the same time, as mentioned in the Acts of the Apostles; and I think, indeed, that this inference is confirmed by what St. Paul said of his Corinthian converts — 'The unbelieving husband is sanctified by his wife, and the unbelieving wife is sanctified by her husband, else were your children unclean, but *now they are holy.*' So that such children, instead of being considered as heathens, or unclean (by which was meant those who might not be taken into the Church of God), for the sake of their believing parents, are reckoned *holy*, having a title, by birth, to be admitted into the Christian Covenant by the rite of baptism; which is the outward form made instrumental to the inward grace.* You require, you say, a personal profession of faith from the candidate for baptism. This we know infants

* This interpretation of 1 Cor. vii. 14. is sanctioned by the great majority of commentators, and that the Baptists are mistaken in supposing *holy* to mean *legitimate*, and *unclean*, *illegitimate*, seems evident from a very little consideration of the passage, and more so, from reference to "Slade's Annotations" on the text.

are unable themselves to give; but still looking to the nature of baptism, and considering, as I do, that it is a federal rite, instituted for the benefit of those who receive it; and that parents, whose acknowledged duty it is to provide for the temporal wants of their children, cannot be less bound to look to their eternal welfare, I cannot see any thing which should justly prevent, and in the law of nature I see every thing which should empower, a parent to cause their children to enter into this engagement, which they may themselves hereafter ratify and confirm. And this I conceive to be no less consonant with Christianity than with the practice of the Jews requiring the infant children of proselytes to be baptized; for if our children are to be trained up in the way they are afterwards to go, — if parents are commanded to bring them up in the nurture and admonition of the Lord; — if childhood be described as a state which, by reason of its simplicity and innocence, is more particularly fitted for admission into the kingdom of heaven; — and if Christ himself said, 'Suffer little children to come unto me and forbid them not;' — I cannot understand why they should not from their earliest years be made members of that religion,

in the precepts and doctrines of which they are to be instructed, and more particularly after the above admonition respecting them delivered by Christ and his Apostles. A further confirmation of this opinion may be found also in the manner in which we read that Moses was afflicted by a deadly disease for neglecting to circumcise his child; and in the punishment which he thus suffered for the injury that might have been occasioned to his child by this neglect, the Almighty should seem to give us also to understand that they whom his own mercy both can and will save without us, are yet, as much as in us lieth, even destroyed when by insufficient pretences or palpable neglect we defraud them of such ordinary outward helps as we are bound to give them? * Again, as to what you say concerning the practice of the Apostles, I think that you will find it harder to prove, that infant baptism was not their custom, than that it was. You say that the Scriptures do not mention the baptizing of infants, and they certainly do not in express terms; but neither do they record the baptism of the Apostles themselves; you would not,

* Hooker's Ecc. Pol. lib. v. § 60.

however, from this omission conclude that *they* were not baptized; nor when St. Paul, in the instances before mentioned, baptized 'Lydia and her household,' and the 'Jailor, and all his,' is it reasonable to suppose that these two families consisted only of adults? Moreover, in the last command given by Christ to his disciples to go and teach all nations, baptizing them, there certainly was no exclusion of infants; and though I do not pretend to any deep knowledge of the history or the writings of the early Christians, I am satisfied from what I *do* know, that from the earliest time, infant baptism was the uniform practice of those who had the best means of information on the subject; and from this, as well as from certain words of St. Peter, in one of his exhortations to the people, I would conclude that it was the practice of the Apostles themselves, and, therefore, a practice agreeable to the will of their Master. * On these grounds I

* "Justin Martyr, who lived forty years after St. John, distinctly says, 'baptism is in the room of circumcision.' Irenæus, nearly forty years after, mentions infants as 'by Christ born unto God.' Origen, fifty years later still, speaks of infant baptism as a known and undoubted practice. But Tertullian, who is placed about 100 years after

consider you, and others who think with you, to be in an error; and your error seems to be this. When the Gospel was first proposed to the Jews, and afterwards to the Gentiles, it could only be offered to such as were able to enter into and weigh the evidences of its truth; we find, therefore, all the arguments and exhortations in its

St. John, dissuades from early baptism (thus admitting the custom of it) until the age of reason, provided there be no apprehension of death. Augustin lived 300 years after St. John, and he says, that he never heard of any Christians who taught any other doctrine than that infants are to be baptized. And Gregory Nazianzene stated, that if infants are out of all danger of dying, his own opinion is, that they should be baptized when about three years old." — Hey's Lectures, vol. iv. p. 279.

It is on these clear evidences of the practices of the primitive Christians, and of the reasons for the practice as given here by the Fathers, which make so directly against the modern notion of regeneration, that a late leader of the Calvinistic clergy says: — "Indeed the Fathers, as they are called (that is, the Teachers of the Christian Church during some ages after the Apostles), soon began to speak on this subject in *unscriptural language*, and our pious reformers, from an undue regard to them, and to the circumstances of the times, have retained a few expressions in the Liturgy, which are not only inconsistent with their other doctrines, but also tend to perplex men's minds, and mislead the judgment on this important subject." — Scott's Essays.

support directed to adults, and hence you have concluded that none but adults have any concern in the question. In the same manner you conceive regeneration to apply only to those who are of a mature age; whereas it seems clear to me that it is the accompaniment of baptism whenever it takes place; for the promise of the Holy Ghost, according to St. Peter, in the exhortation just mentioned, is unto your children, and, I may add, unto your children's children. This surely constitutes the difference between the baptism of John, and the baptism of Christ; the former was unto the remission of sins, the latter unto the possession of the Holy Spirit. 'I, indeed, baptize you with water, but he shall baptize you with the Holy Ghost.'— The inward grace accompanying the outward rite is the gift of the Spirit — 'be baptized *every one of you*, and ye shall receive the Holy Ghost.'"

"But we maintain," interrupted Mr. Jordan, "that the regeneration, or new birth, of a Christian is distinct from baptism; for, as you must be aware, when our Lord, with his marked and emphatic asseveration, said to Nicodemus, 'Verily, verily, I say unto you, except a man

be born of water and of the Spirit, he cannot enter into the kingdom of God;' the rite of Christian baptism had not then been appointed, nor did baptism enter into the subject of his conversation: * as far, therefore, as this passage of Scripture is concerned, you rest the argument in proof of the new birth of baptism upon a basis perfectly inadmissible."

"It is true," said I, "that from the Gospel History it appears that Christ did not institute the rite of *Gentile* baptism till immediately before his final departure from the world. But it is not less true, that the rite was generally practised by the disciples from the very commencement of Christ's ministry; for you will remember what St. John tells us, that 'After these things came Jesus and his disciples into the land of Judæa, and there he tarried with them, and *baptized*.' And again, shortly after, you will see, in the same Evangelist, reason for thinking that although Jesus himself did not perform the rite, he sanctioned by his presence the performance of it by his disciples. And

* An Inquiry into the Effect of Baptism, by the Rev. John Scott, chap. ii. p. 16. 20.

the circumstance also of his having thus made and baptized more disciples than John, seems to have been the cause of his suddenly quitting that part of the country, the Pharisees having become incensed at the success of his ministry. After his ascension into Heaven, the practice was continued, and the promise made by him immediately before that event was fulfilled; namely, that his baptism should be accompanied by the receiving of the Holy Spirit, and should, therefore, in this respect, differ from John's baptism, which was with water only. * Now there could be no reason for here alluding to John's baptism, but to show, that as they had been washed by the waters of baptism, and had complied with the outward form, so now they were qualified to receive the inward grace. To say, then, that our Saviour's conversation with Nicodemus had no reference to baptism, or to initiation into his church, when speaking of water and the Spirit, at a time, too, when this Ruler of the Jews came to be instructed in the doctrines of the new religion, appears to me a bold assertion, and one which can in no

* Acts i. 5.

wise be maintained. It was essential to show Nicodemus that the corruption of human nature could not be done away, so as to bring about the reconciliation and pardon of God to man, but by washing out the stain of Adam's transgression from his posterity; so that they might, as it were, throw off the old, and put on the new man: and that as death was brought by the first Adam, a new birth and a new life might be given by the second; and it was, as I consider it, of this second birth, or regeneration, that Jesus discoursed. To this point also, I think, we may refer that passage of St. Paul, in which he says, 'We are buried with Christ *through baptism* unto death, that as Christ was *raised from the dead* by the glory of the Father, so, also, we should walk in *newness of life*;' and what is a new life after death, through baptism, but regeneration?"

"To suppose," replied Mr. Jordan, "the Holy Ghost to be given to all that are baptized in the name of Christ, is downright popery. That a divine efficacy does accompany the outward rite, as performed by us, we grant; and that the subject of it was then transferred from a state of nature and wrath into a new covenant

and relationship with God, and thus experiences a change, not of nature, but condition, is likewise true.. But the saving, inward, spiritual effects of baptism are not granted and vouchsafed to any but such as have received the grace of God. Let me ask, do the generality of persons baptized in youth, do children, even in infancy, generally evince tempers and conduct of a regenerated nature? Are they not, in early youth, full of pride, self-will, obstinacy, and other unholy tempers, and can these be considered as the fruits of a regenerated heart?" *

"The notion that one regenerated, or born again, should from the beginning manifest the utmost purity, and also maintain it throughout life, I, in my turn, may call downright Calvinism. To be born again is to be of a new nature, and in a new condition, and to be put into a new state of inheritance through Christ; the sin which we have derived in our birth from Adam being wiped away by the waters of regeneration, in baptism: in conformity to which notion, we find the command of Ananias to Saul, on his conversion: 'Arise, and be baptized,

* See Scott's Inquiry, in reply to Dr. Mant.

and wash away thy sins.' To me, then, notwithstanding the objection you have just made, it still clearly appears that baptism is accompanied by the gift of the Spirit of God, which though thus given, may be 'grieved,' may be 'despised,' may be 'quenched,' and, in the end, even wholly withdrawn: and it is against our liability to these things, that so many of the apostolical exhortations are urged to put us on our guard, and to make us vigilant. From all these we may see, and should learn, how prone mankind are to lapse into sin, and to weaken the bond by which we have been united. Yet, though we thus continually fall, we are, by His mercy, enabled to rise again; and to this end, that we may after so falling be renewed unto holiness, for the aid of his Holy Spirit is promised to them who ask for it fervently with prayer. This is my view of the subject. You, on the contrary, suppose the Holy Spirit, once given, to remain the same; a notion which, according to my apprehension, is, to say the least of it, altogether unscriptural; for I think Scripture implies that it is measured out in proportion to the frequency and earnestness of solicitation for it, — to the purity of conduct

and the singleness of heart of the suppliant. As to the objection of your sect of the rite being improperly performed when the object is sprinkled and not dipped, surely either mode is sufficient; for, as water is only the symbol of the thing signified, the virtue of baptism, I should think, no more to depend upon the quantity used, than the grace derived from a faithful participation of the sacrament of the Lord's Supper depends upon the quantity of the elements taken and received by each communicant. When St. Paul baptized the Jailor and his household in the prison, the inference, if any, would be that the rite was not performed by immersion, but by the pouring or sprinkling the water used for that purpose. But I fear, my dear Sir, that we must bring this conference to a conclusion; for, much as I appreciate your acquaintance, and much as I am pleased with the general spirit of urbanity, and with the calm and sober mode of thinking and acting; which prevails both among the teachers and others of your communion, I cannot, from any thing that you have advanced, see any sufficient reason for becoming a member of your persuasion. Conscience, as you well know, must,

after all, be our guide in these matters, and we cannot force or controul it."

"Well," replied Mr. Jordan, "as it is neither my object nor profession to make converts, I shall not urge my sentiments further; but leave you to follow the plan which you have laid down for yourself, and which you seem to pursue with so much earnestness, and I ought to add, though you have been unable to convince me,—with so much good sense. I shall be happy, in the end, to learn that your mind is settled and made up as to these important points; for, from what I have hitherto seen of you, I am inclined to believe that, when you have made your determination, you will temper your zeal, and exercise your knowledge, with discretion."

Here the matter dropped. After a few days, passed in looking about the country, I took leave of my new acquaintance, accepting an invitation to visit him and his family upon the first occasion of my road lying in the direction of Nottinghamshire, and I set out for the Isle of Wight. Here I had the pleasure not only of meeting my old acquaintances, but of making many others, with whom I passed a fortnight

in the most agreeable manner: afterwards I returned, by rather a circuitous route, to fulfil my engagement with Mrs. Richards. I reached Worcester at a late hour at night, and on the following morning walked over to Pheasant Grove, without giving any previous intimation of my intention, that I might take my kind friends by surprise. When I reached the gate I met a servant maid, of whom I made enquiries after the family; her answers were so confused, that I gathered nothing more than that Eloise was walking in the grounds around the house. Accordingly, I directed my steps thither, and on turning into a path that led from the direct walk upon which I had entered, my progress was arrested by the barking and glee of my former friend, Fido, who was the first to discover me on this occasion; and while my attention was thus turned to the faithful and joyous little animal, I was startled by a sudden shriek, and in a moment Eloise, in a state of great agitation, stood before me. As soon as she had recovered from her surprise, she pointed to her habiliments, which were of deep mourning, and after a short interval gave me to understand that Mrs. Richards was no more, that she

had died about a fortnight before, and, fortunately, in her own house; that her cousin, Mr. Griffiths from Cheltenham, had instantly joined them, and had only taken his departure the last night. We now entered the house, and the fair mourner made me acquainted with all the circumstances that had happened since we parted at Tintern, adding, that she had several times been led, as she reflected on the events of that day, to anticipate some sorrow, as a counterpoise to the happiness she had then enjoyed. When I told her that, although my short acquaintance did not entitle me to the favour, yet with what interest I should have received the tidings of her mother's illness, and the expedition I should have used to have been present with her in her last sufferings; she told me that, being well assured of my sympathy, she should have apprised me of the lamentable circumstance of Mrs. Richards's danger, had she known by what means such a communication could have reached me. With respect to herself and her present situation, she said that she was expecting that day from Cheltenham a female companion, who would remain with her for some little time, and that then it was her

intention to absent herself, for a short period, from the scene of her last misfortune; and she concluded by requesting me to stay a day or two with her and her friend, and to give her the advice and assistance of which she stood so much in need; for she was desirous, she said, of knowing how to arrange various matters that now devolved upon her, and among these, in what manner I would wish the legacy which the deceased had bequeathed to me, as the friend of her son, to be paid. I very willingly consented to remain and give her the best advice I was able as to the arrangement of her affairs. As she seemed to have much upon her hands, and her friend was expected to arrive about noon, I left her soon after breakfast, and set out for a long ramble about the neighbourhood, in the course of which I found myself again at Worcester: and here I amused myself until an hour before the appointed time of dinner. I then returned to the house just in time to dress, and as I entered the drawing-room, found Eloise and her friend waiting for me. If I was pleased with the appearance of her visitor, I was not less delighted to find that her name was Jordan, and the daughter of my late travelling com-

panion. The gratification she expressed at a meeting so unexpected (for she seemed to be well acquainted with me from description) was great and highly flattering to me; and it may readily be conceived that time passed rapidly away in such society, although a damp frequently came across it from the mournful recollections of Eloise, and the sympathising feelings of her friend.

It was on the second morning of my stay that I offered Eloise my services in the transaction of the business in which she had mentioned her intention of employing me, and I confess I was somewhat mortified at finding her unwilling now to trouble me. I attributed this to a disinclination to put me into the knowledge of her circumstances: but although I was vexed, I could not but admit the excuse she offered, when she informed me, that the estates and property which had come to her upon her mother's death, were all in the hands of a professional person, on whose integrity she had the fullest reliance, and that, therefore, upon more mature consideration, she had found it unnecessary to trouble me in the way in which she had first thought of: but, she added, that what

she most wanted was my advice as to the place of her future residence, whether she should ultimately fix it here upon her property, or take up her abode with some family in or near town. She expressed also a wish of visiting the Continent for a short time with some female companion; and respecting this, also, she was desirous of consulting me.

To a person so interesting, so well provided for, and so circumstanced, I could not give such advice as I should have thought proper in her situation, without laying myself open to a suspicion that I could not bear. I proposed, therefore, that she should consult the friends she was about to join at Cheltenham, and in this she acquiesced. At the expiration of the week, after Eloise had made such arrangements for quitting her home as she deemed necessary, I accompanied her and her friend to Cheltenham, and thence, with the rest of Mr. Jordan's family, whom we joined there, to town. After some few days passed in the metropolis, I lent a ready ear to the kind entreaties of these friends, and was, without much difficulty, prevailed upon to accompany them to their seat in Nottinghamshire, where I spent the latter part of the

autumn most agreeably, visiting occasionally the places around that offered most attractions to a stranger's notice.

As Mr. Jordan was the friend of the gallant Colonel who was now the possessor of that classic soil on which stands the Abbey of Newstead, we received an invitation to spend some days in a place, not less distinguished for its interesting connection with its former celebrated owner, than for the munificence and good taste, and feeling, and hospitality of its now estimable possessor.

I approached the place with mingled sensations of pain and pleasure, and these went on in some degree increasing, the more I saw and knew of it. For who can behold that venerable pile and not admire? or pace through its halls and cloisters, and not associate in his feelings the present state of things with the history of past superstition? Who can gaze upon the former abode of the Byrons, as now restored, and not approve,—or think of its late noble owner,—of Childe Harold, and not weep? The stranger who tracks his way across the forest of Sherwood, will find by the side of the high road, a solitary oak, a descendant of the Druid

species, which, in ancient times, shaded the retreat of Robin Hood, and has been preserved by the caprice of fortune*, to point at the spot where he is to turn into a drive, which, in a winding course, carries him down along an easy declivity of a hill into a sequestered vale, nearly at the extremity of which, above the surrounding groves, the embattled tower, the gothic turrets, and the pointed pinnacles mark the ruined church and Abbey of Newstead. Yet, ere he reaches it, he ascends a rising ground, whence, winding his way in a southerly direction, he catches the sight of an extensive lake, hemmed in by undulating hills, and "frequented by every fowl whom nature has taught to dip the wing in water:" while in the distance, a castle tower raises its head from the bosom of a wood, which struggles to conceal it. This scene lies before the western front of the Abbey, and here the stranger will stop for some time to admire the beauteous entrance to what was

* This tree, about to be cut down with innumerable others, was saved by a party of smokers, purchasing it for the benefit of the shade yielded them in the summer season, and by one of them, who purchased the shares of the rest, it was left to adorn the spot on which it flourishes.

once a gothic church, protected on the one side by broad, dark spreading trees, and supported on the other by the restored fabric of the more ancient monastery; while in front of all stands a fountain of motley architecture, from whose several sides issues a stream of transparent water. But the eye will chiefly rest upon the ruined screen of the Abbey church, and mark the doubling arches of its entrances; the light and elegant tracery upon its walls, its buttresses and pinnacles, and the exquisite symmetry of a "mighty window," on whose sides the ivy creeps in devious mazes, and clings to it, as it were, from affection to a thing so dear and hallowed: while above he will behold the Virgin Mother and her Child sitting, in calm repose, within the niche that has protected them from the storms and vicissitudes of time and season.* If the

* It would not be believed, if it were possible to dispute the fact, that this fine screen was actually sold to a stone-mason, by a predecessor of Lord Byron, for the sum of five pounds, but the humble individual who had thus purchased the materials had not the heart to take them down. With the same feelings which actuated Titus when solicited to destroy the temple of the Jews, he declared, that it would be depriving the country of its most splendid ornament.

spectator advances through the side portal of this beautiful ruin, he can, upon turning himself around, only behold the other side of that which he has already surveyed. He may see, indeed, the arched door-ways, the window, and the form of the roof;—he may see through these openings the court-yard and the glassy surface of the lake, and the hills and woods beyond, but of the sacred building there is not much more to meet his eye. He may walk upon the green sod that covers its aisles, and, lured by the prospect of a lordly tomb, backed by the verdure of the monastic garden, he may go on, as he imagines, to survey the high altar of the Church: but, without stopping to read an inscription, which the kind inclemency of the weather has done much to obliterate, let it suffice him to know that it was not raised in honour of any former Abbot whose ashes might have claimed this sacred spot, but to the memory of a Dog! From this point the ancient garden opens to his view, and bending his course northward, he will ascend a long and elevated terrace, from the centre of which his eye may wander, and while he gazes on the deep broad grassy frame that confines the

square mirror of a pool of water before him, his ear is soothed by the sound of a rippling stream that feeds it. When he has sufficiently contemplated the scene, and assured himself that it is precisely the same with that which presented itself a thousand and a thousand times to the monks, and warriors, and dames of former times, let him pursue the circuit of these noble walks, and at the end he will arrive at those massive balustrades, which form the boundary between the ancient grandeur of the monastery, and the more cheerful aspect of a less ancient dwelling, before which lies a garden presenting, from its many coloured earths, every variety of flower in beds of curious and fantastic shape. This spot is consecrated to the Lady of the Abbey. Passing by this, the stranger comes again to the eastern end of the church, where, descending a flight of steps to a Roman grotto, he reaches a door that leads into the Abbey cloisters; and here, turning to the left, his eye will soon be fixed upon a finely-finished, lancet-pointed door-way, opening into a small, but beautiful chapel, where, unless when

" The sunbeams kiss the holy pane
And throw on the pavement a bloody stain,"

a deep religious gloom prevails: nor does he find that gloom much lessened when returning to the cloisters he paces around the monastic enclosure, through whose gothic openings is seen the smooth grass-plot and old spouting fountain, and whose ivy-mantled walls shut out all prospect but that of a small square of the heavens, from which the sun, afraid, as it were, to enter, steals over the battlements, or sports with his beams upon the minarets above. It was here that Byron, in his younger but even then not unclouded days, would walk and meditate:——

" Newstead! what saddening change of scene is thine!
Thy yawning arch betokens slow decay;
The last and youngest of a noble line
Now holds thy mouldering turrets in his sway.

" Deserted now, he scans the gray-worn towers —
Thy vaults, where dead of feudal ages sleep —
Thy cloisters, pervious to the wint'ry showers, —
These, these he views, and views them but to weep.

" Yet are his tears no emblem of regret,
Cherished affection only bids them flow;
Pride, Hope, and Love forbid him to forget
But warm his bosom with impassioned glow,

"Yet he prefers thee to the gilded domes,
Or gew-gaw grottos of the vainly great;
Yet lingers 'mid thy damp and mossy tombs,
Nor breathes a murmur 'gainst the will of fate."

Through a stone arched passage the stranger next reaches a large and lofty staircase, that brings him to the Refectory of the Abbey—a baronial hall, where the shield, the sword, the hauberk, and the armour of ancient days, mingled together, are designed one day to hang amidst lances, cuirasses, and trophies of Waterloo, on whose ever-memorable field, the present possessor of Newstead fought and bled. Thence he passes through to the galleries which run above the cloisters to the great drawing-room, a princely apartment of the noblest dimensions, resting upon the solid arches of a crypt, and commanding a view from its windows of the water, and lands, and woods that surround and girt the demesne. It is to these distant hills that allusion is made in that beautiful poem, "The Dream:"—

"I saw two beings in the hues of youth
Standing upon a hill, a gentle hill,
Green and of mild declivity, the last
As 'twere, the cape of a long ridge of such,

Save that there was no sea to lave its base,
But a most living landscape, and the wave
Of woods and corn-fields, and the abodes of men
Scattered at intervals, and wreathing smoke
Arising from such rustic roofs;—the hill
Was crown'd with a peculiar diadem
Of trees in circular array, so fix'd,
Not by the sport of nature, but of man."

Adorned as this apartment is with furniture of times long since gone by, the quaint massiveness and grandeur of this is lightened by the variety and costliness of the other ornaments. And, ere the stranger leaves it, let him go with a silent and unobserved step to that cabinet which, in the days of the bigot queen, stood in the oratory of some high-titled dame, and moving backward the slide which screened her crucifix, take out the skull-goblet which Byron left an heir-loom to the Abbey;—aye, even the skull of him whose coffin rests in an angle of the cloister below, torn from the sacred spot, the high altar which he doubly profaned. Then, if he can suppress his horror at the unholy spoliation of the grave, and the goth-like degradation of converting the sacred remains of

a human being to the purposes of a nauseous conviviality, let him read the lines upon its silver stem.

From this grand apartment the visiter proceeds by the eastern gallery, and passes the rich tapestried suit of rooms on the right, and the library on the left, till by an outward flight of stairs he is conducted back to the nave of the ruined church. Having again reached the west front, he will here, perhaps, meet with a living object to remind him of the late celebrated owner of the place in a favourite Newfoundland dog, who was the companion, if not of his pilgrimage, of his crusade to Greece, and was sent home with his master's body to his native country. This noble animal is commonly found ranging at large near the entrance, and seems to take a pleasure in welcoming the stranger who visits a place that recalls to memory where once his master dwelt; and which thus, by a living as well as by numberless inanimate memorials, so continually brings back the recollection of a man whose talents were as various and great as his self-created wretchedness,—a wretchedness which we would gladly hope sprung more from the constitutional tem-

perament of his mind, than the defects of the heart:—

" In him inexplicably mix'd appear'd
Much to be loved and hated, sought and fear'd;
Opinion varying o'er his hidden lot,
In praise or railing ne'er his name forgot;
His silence form'd a theme for other's prate—
They guess'd—they gazed—they fain would know his fate.
What had he been? what was he, thus unknown,
Who walk'd their world, his lineage only known?
A hater of his kind? yet some would say
With them he could seem gay amidst the gay;
But own'd, that smile, if oft observed and near,
Waned in its mirth, and withered to a sneer;
That smile might reach his lip, but pass'd not by,
None e'er could trace its laughter to his eye:
Yet there was softness too in his regard,
At times, a heart as not by nature hard,
But once perceiv'd, his spirit seem'd to chide
Such weakness, as unworthy of its pride,
And steel'd itself, as scorning to redeem
One doubt from others' half withheld esteem;
In self-inflicted penance of a breast
Which tenderness might once have wrung from rest;
In vigilance of grief that would compel
The soul to hate from having loved too well.
There was in him a vital scorn of all:
As if the worst had fall'n which could befal,
He stood a stranger in this breathing world,
An erring spirit from another hurl'd;

A thing of dark imaginings, that shaped
By choice the perils he by chance escaped,
But 'scaped in vain, for in their memory yet,
His mind would half exult and half regret:
With more capacity for love than earth
Bestows on most of mortal mould and birth,
His early dreams of good outstripp'd the truth,
And troubled manhood follow'd baffled youth;
With thought of years in phantom chase mispent,
And wasted powers for better purpose lent;
And fiery passions that had pour'd their wrath
In hurried desolation o'er his path,
And left the better feelings all at strife
In wild reflection o'er his stormy life."

He was one who *made* the world judge of him more harshly than it would have done, and has left mankind to deplore that his career was cut short, ere time and the influences of religion had softened the asperities of his mind, and led him to atone, in some degree, for the injuries he had done them. Perhaps the wayward course of his career may be ascribed to that bitter disappointment of his early days, so powerfully and so beautifully described in the finest of all his minor productions—"The Dream:" and if so, who is there that will not temper that anger which he may have felt against him, with some degree of pity? Peace, then, to his ashes! and

when he appears before the great tribunal of his heavenly Judge, may that be found in him which may cause his transgressions to be blotted from the book of life! The wish of his earlier days, the visiter to the Abbey will see is now fulfilled in the restoration of the Hall of his Ancestors, by his school-fellow and his early friend: —

" Haply thy sun emerging yet may shine,
Thee to irradiate with meridian ray;
Hours splendid as the past may still be thine,
And bless thy future as thy former day."

After I had made such a leisurely survey of Newstead as this, I retired to my room, to read in private the last description of the place which the marvellous, but perverted pen of Byron traced in one of his works, one, which though containing many fine and beautiful passages, every friend, not merely to religion and virtue, but to the memory of the Poet also, must ever wish that he had never written. But this description, though quaint, is so accurate, that I could not forbear reading and transcribing it: —

" To Norman Abbey whirl'd the noble pair,
An old, old monastery once, and now
Still older mansion, of a rich and rare
Mix'd gothic, such as artists all allow

Few specimens yet left us can compare
  Withal: it lies perhaps a little low,
Because the Monks preferr'd a hill behind,
To shelter their devotion from the wind.

It stood embosom'd in a happy valley,
  Crown'd by high woodlands, where the Druid
      oak
Stood like Caractacus in act to rally
  His host, with broad arms 'gainst the thunder
      stroke;
And from beneath his boughs were seen to sally
  The dappled foresters — as day awoke,
The branching stag swept down, with all his
      herd,
To quaff a brook which murmur'd like a bird.

Before the mansion lay a lucid lake,
  Broad as transparent, deep, and freshly fed
By a river, which its soften'd way did take
  In currents thro' the calmer water spread
Around: the wild fowl nestled in the brake
  And sedges, brooding in their liquid bed:
The woods sloped downwards to its brink, and
      stood
With their green faces fix'd upon the flood.

Its outlet dash'd into a deep cascade,
  Sparkling with foam, until again subsiding
Its shriller echoes — like an infant made
  Quiet — sunk into softer ripples, gliding

Into a rivulet; and thus allay'd,
Pursued its course, now gleaming, and now hiding
Its windings thro' the woods; now clear, now blue,
According as the skies their shadows threw.

A glorious remnant of the Gothic pile
(While yet the Church was Rome's), stood half apart
In a grand arch, which once screened many an aisle.
These last had disappear'd — a loss to art;
The first yet frown'd superbly o'er the soil,
And kindled feelings in the roughest heart,
Which mourn'd the power of time's, or tempest's march,
In gazing on that venerable arch.

Within a niche, nigh to its pinnacle,
Twelve saints had once stood sanctified in stone;
But these had fallen, not when the friars fell,
But in the war which struck Charles from the throne,
When each house was a fortalice — as tell
The annals of full many a line undone, —
The gallant cavaliers, who fought in vain
For those who knew not to resign nor reign.

But in a higher niche, alone, but crown'd,
The Virgin Mother of the God-born child,

With her Son in her blest arms, look'd round,
Spared by some chance when all beside was spoil'd;
She made the earth below seem holy ground.
This may be superstition, weak or wild,
But even the faintest relics of a shrine
Of any worship, wake some thoughts divine.

A mighty window, hollow in the centre,
Shorn of its glass of thousand colourings,
Thro' which the deepen'd glories once could enter,
Streaming off from the sun like seraph's wings,
Now yawns all desolate: now loud, now fainter
The gale sweeps thro' its fretwork, and oft sings
The owl his anthem, where the silenced quire
Lie with their hallelujahs quench'd like fire.

But in the noontide of the moon, and when
The wind is winged from one point of heav'n,
There moans a strange unearthly sound, which then
Is musical — a dying accent driven
Thro' the huge oak, which soars and sinks again.
Some deem it but the distant echo giv'n
Back to the night-wind by the waterfall,
And harmonized by the old choral wall:

Others, that some original shape or form,
Shap'd by decay perchance, hath giv'n the power

(Tho' less than that of Memnon's statue, warm
In Egypt's rays, to harp at a fix'd hour)
To this gray ruin, with a voice to charm,
Sad, but serene, it sweeps o'er tree or tower:
The cause I know not, nor can solve; but such
The fact: — I've heard it, — once, perhaps, too much.

Amidst the court a gothic fountain play'd,
Symmetrical, but deck'd with carving quaint—
Strange faces, like to men in masquerade,
And here perhaps a monster, there a saint:
The spring gush'd thro' grim mouths, of granite made,
And sparkled into basins, where it spent
Its little torrent in a thousand bubbles,
Like man's vain glory, and his vainer troubles.

The mansion's self was vast and venerable,
With more of the monastic than has been
Elsewhere preserved: the cloisters still were stable,
The cells too and refectory, I ween:
An exquisite small chapel had been able,
Still unimpair'd, to decorate the scene;
The rest had been reform'd, replac'd or sunk,
And spoke more of the baron than the monk."*

* Some very few copies, for "the Baron," in this line, read " the *Colonel*;" but this is a mistake.

CATHOLICISM.

CATHOLICISM.

It was one morning towards the close of our visit at Newstead, that, having risen at an earlier hour than usual, I took my book for a walk in the cloisters, until our party should be summoned to breakfast; and hardly had I entered upon the subject of my meditations, when my eye suddenly caught the figure of Eloise coming, as I thought, out of the chapel, and gliding past the openings of the opposite cloister, towards that which lay between us. I accordingly directed my course that way, and as she put her foot upon the first of the winding steps that lead to a secret door communicating with the gallery above, I stopped her. Though a little confused at the suddenness of the meeting, she quickly recovered herself, and enquired into the cause of my early appearance, for which I could give as unsatisfactory an account as she did of hers. Changing the subject to matters of

the previous evening's conversation, we walked together for some time, until, at length, inspired by the retirement of the place, and still more by the confidence she reposed in me, and the partial kindness with which, as I thought, she had received my attentions, I disclosed the secret of my breast, and declared the warm feelings of love and admiration, which I had entertained for her from the moment of our first meeting; and now, as the intimate friend of her brother, — and I might add also of her departed mother, — I urged my suit with all the power I possessed, but, at the same time, with all the delicacy, which, under our peculiar circumstances, I felt to be due to a woman of refined sense and feelings. The tears came immediately to her eyes, and pressing my hand with a warm but manifest agitation, —

"Believe me," she said, "believe me, I sensibly regard and feel all you say; I respect your character, I admire your manly feelings; and persuaded as I am that your conduct is regulated by the strictest sense of honour, I look upon you as a person on whom any woman might consider herself happy in placing her confidence and affection: but there is something which at this

moment I am not at liberty to mention, and on which I trust you will never press me for an explanation, that renders it impossible for me to accept your proposals. Be assured, however, that, as a kind friend, indeed, (for why should I conceal it?) as more than a friend I shall ever esteem you; and it is with the most unfeigned sincerity I declare that your interest and future happiness are so near my heart, that mine, though we may not be more nearly connected, will depend upon them. I repeat the request I have already made, that you will never urge me to disclose the motives which now compel me to do this violence to my feelings; they are such as cannot be overcome, and as I cannot explain; perhaps, at some future time you may know, and then I am certain you will approve, them."

There was so much earnestness in what she said that it threw a damp over my heart, such as I could neither overcome nor conceal. My countenance showed plainly what I felt; — but I could not speak. Seeing my distress, she once again warmly pressed my hand and darting upwards through the dark secret stair, was instantly out of sight. I had often in my life suffered from disappointment, but never did I feel

it with such exquisite keenness as upon this occasion. I had still, however, the satisfaction of knowing that the affection I so unfeignedly felt, was not unreturned, yet this only served afterwards to embitter sorrow by a stronger feeling for all which I seemed doomed to lose through circumstances of which I was not permitted to ask for an explanation. The mystery connected with an affair of so much importance to my future happiness, threw the most harassing perplexity over the whole, and filled my mind with reflections of a most painful and distressing nature. In the midst of these, a loud laugh and the approach of footsteps roused me, and as I was not in a mood either to join in any merriment or to be forced into social converse, I slipped into the chapel, the door of which stood ajar. This circumstance strengthened my suspicion that Eloise had left it, as I before supposed, the moment before I stopped her retreat. Here I waited until the voices of those who had interrupted me were heard no longer; and in this interval it occurred to my recollection that, on one or two former occasions, as I was retiring to my chamber at night, I had seen a figure from the windows of the gallery opposite, dart

along the same cloister, the dim light of the lamp only showing faintly and indistinctly through the shafts and mullions of the arches what would have been plainly seen in a stronger light not so interrupted. Imagination had before been busy as to these appearances, and I had more than once conjectured that it was the image of Eloise which I had seen, and yet more frequently, for other reasons, I had come to a contrary conclusion; and as our party were generally full of merriment, I had sometimes thought that some one might be amusing himself by an attempt to create in the minds of the female visiters the notion that incorporeal beings haunted the sacred spot, and on this account I did not communicate the vision to any of them. After some little time passed in these reflections, I was about to quit the place of my retreat, when, upon endeavouring to close the door after me, I found that something prevented it from shutting, and looking upon the ground I espied a string of beads which oftentimes I had observed Eloise to wear, and which, too, I knew that my friend Richards had purchased of a peasant girl in the house where we had been billeted when in Spain. I picked them up, and was now

satisfied that my former conjectures respecting her visits to the sacred spot were true. Leaving the cloisters, I took a turn or two around the garden, in order to compose my mind a little, and returned to the Abbey, just as the bell announced breakfast to be ready.

Our party were all assembled when I joined them, and by their usual friendly greetings I was assured that my walk, and the eventful circumstances connected with it, were unknown to all, save one, and she by her extreme pensiveness would have betrayed the more than common distress then preying upon her mind, had not those who were most in her confidence attributed her silence and dejection to the recollection of her recent misfortune, and this served to keep the real cause of it in the obscurity we both desired. I, indeed, plainly saw that she exerted herself, as I also did, to prevent our mutual friends from entertaining any suspicion of what had passed between us, or of the state of our feelings towards each other; but the occasional, reserved interchange of looks sufficiently told me that whatever those feelings were, they were mutual.

It was some time after breakfast when our

party had branched off in different directions after their respective pursuits, that Mr. Jordan and I, who had been sailing for an hour or two on the lake, and were returning to the Abbey, came up with a gentleman and his attendant on horseback, who were approaching the porch just before us. Upon seeing us, he turned round and asked whether he might be permitted to see the place. We informed him that our host was not at home, but that we could readily undertake to answer for him, and we offered ourselves to show him what remained of the ancient buildings and gardens. He evinced great quickness of observation, and we found him altogether so agreeable and full of information, that we invited him to take some refreshment. As he was not young, and betrayed symptoms of fatigue from his ride, he readily accepted the offer, and we conducted him to the great drawing-room where Miss Jordan and Eloise were sitting at work. After partaking of the repast before us, we sat round the table in earnest conversation, while the ladies, more listeners than speakers, continued those occupations of their sex which possess the merit of engaging the sight without diverting the attention. The sub-

ject of our conversation was one, to which the Abbey itself had given rise, in the course of which our observations on its ancient purposes had led us back to times before the suppression of the monasteries; and from these to a discussion upon the splendid manner in which the service of the Romish Church had formerly been performed in this country, and the still more gorgeous manner in which it was celebrated abroad, and to some of its abuses.

"When," observed Mr Jordan, "we reflect upon the mummeries, the deceptions, and the extravagancies of the catholic religion, it is evident that it cannot exist in the broad sunshine of intellectual freedom; for it is a superstition conceived in darkness, nursed by craft, and matured in ignorance; and it is surprising to me how any can be found weak enough to be duped by gew-gaws, and to adhere to that which cannot bear the light for a moment after it is exposed to it."

"Still," said I, "when you reflect upon the striking and imposing manner in which the solemn service is performed, especially in countries where it is the religion of the state, you may cease to be surprised at its effects upon

minds that neither know nor can appreciate any other system. I can conceive nothing so calculated to impress the mind with solemn devotional feelings, as entering the Cathedrals abroad at the time of an evening service. The magnitude, the majesty, and grand aspect of the lofty, highly-wrought building, abounding in all that strikes the eye with wonder, and the mind with awe;—the infinity of tapers, whose light is continually intercepted by the projections of the rich architecture, casting deep and broad shadows behind them;—the full-toned organ, and the deep-sounding instruments that accompany the multitude of voices, now clear and sweet, now deep and mellow, as alternately the youths and priests chaunt the solemn service;—these and all their associations lay hold upon the senses, and lead them captive, in a way that no one who had not witnessed can conceive. I confess that many times have I thought, if the Deity could be propitiated by the force and manner of supplication alone, that the prayers of the Convent or the Monastery would prevail above all others: but when I have afterwards seen the deception practised by the priests upon their credulous adherents, and, indeed, upon themselves

also, I have thought that, as far as human judgment can lead us to a right estimate, they, of all Christian religionists, are the furthest removed from the purity of worship."

"And yet," said the stranger, "when you consider for a moment the universality, as it may be called, of the Catholic religion, looking to the extraordinary prevalence of it throughout all the most highly civilized portions of the habitable globe; and, what is still more striking, its unity, for it ever has been and ever must continue the same, one should pause before we ascribe so general a reception of it to mere craft, or say that it flourishes only in darkness and ignorance, when, in fact, it is the religion of the most enlightened states and people of the world. I, Sir, (said he, addressing himself to me,) have, like yourself, oftentimes abroad witnessed such scenes as you have now described, and never without a feeling of such awe as makes me speak with reverence of what has, as often, taken possession of my soul: and, indeed, I think it unjust and unbecoming to censure any system in the sweeping manner in which the Catholic system is so frequently assailed. Such attacks are, in my opinion, by no means consistent with that spirit

of indulgence to the feelings of others, which we are bound to show to all; and it is surely too much to condemn the judgment of millions from the mistaken and partial representations of a few."

"I should not have spoken my sentiments so decidedly," said Mr. Jordan, "if I had not lately fallen upon a little manual, circulated with some industry, declaring the Roman Catholic to be the only true religion of Christ, while the author, speaking of our Bible, asks, — 'Can a Protestant, with safety, trust his salvation to a mere book which he cannot prove to be the word of God: a book which he cannot understand; a book which the unlearned and unstable read to their own destruction; a book that has lost many of its parts; a book which is most shamefully corrupted, and which does not contain all things necessary to salvation.'" *

"Charity," said the stranger, "must lead us to regard this as the wild effusion of some injudicious man; and for the error of one, we ought hardly to condemn the whole body."

"A sure Way to find out the true Religion," by the Rev. T. Baddeley, p.134

"But," said Mr. Jordan, "the religion in itself, if not absolutely the parent of the most monstrous deceptions, must be regarded, at least, as the occasion of fraud and superstition."

"How so?" asked the stranger.

"Why, most of its doctrines and rites are a tissue of error and folly, and a man needs only a short examination of them to be convinced of the truth of what I say. For example: we are told, and truly told, that all Scripture is given by the inspiration of God! But what do the Catholics? Why, in the very face of this declaration, and of the Gospel itself, they, like the Pharisees of old, 'keep the key of knowledge to themselves, and teach for doctrines the commandments of men; making the word of God of none effect;' for they deliver only such portions of the Scripture to the people as they deem fit, and hold fast by traditions which, even though they rested upon certain evidence, (which is far from the truth,) cannot be received as having any warrant of Scripture. The religious harmony or unity on which they so much pride themselves is a mere boast, for neither one nor the other can exist in a system which cannot be defined. The boundary between

what is Scripture and what is true and authentic tradition, and what is not so, they cannot draw, for they cannot agree upon what is their written, and what their unwritten law. One Pope and Council expounds one thing, and another, another, and so with their Cardinals and Priests also; and disunion is the manifest result."

"But," said I, "without touching upon this point, or upon the infallibility of a Church composed of human, and, therefore, of frail and fallible beings—or upon the system of delivering Scripture directly in the teeth of an apostolical injunction, in an unknown tongue — or upon a self-named vicegerent of Christ on earth, in the person of one who claims an exclusive right of holding the keys of heaven, — I would meet the question of the corruption of its worship, and of many of its doctrines, by considering the most striking of these. Take, for example, the principal one, and let me ask, what is the divine honour paid to the Virgin, to the Saints, to the Cross, and the relics of Saints, but the worshipping of creatures instead of the Creator?"*

* The invocation of the Virgin and the Saints, though claimed, by the Catholics, as a practice of the primitive

"If," replied the stranger, "I clearly understand the Catholics, their veneration of these falls very far short of divine adoration."

"They may not," said Mr. Jordan, "pay exactly the same honour to them as to the Almighty; yet their omission of the second commandment in the decalogue, and the dividing of the tenth into two, to make up the deficiency of number, thereby occasioned, is in favour of such a belief. But supposing their veneration not to amount to the actual deification of the Virgin, still they *pray* to her and to the Saints; and they *pray* to her and to them to intercede with God for themselves. I would ask, therefore, what this is but making a number of mediators between God and man? Whereas we learn from Holy Writ that there is but one who is impowered to make intercession for us, or who can justly claim this honour."

Church, has not the sanction of antiquity, for it was not known until the fourth century, if then: nor the veneration of Images until the eighth; when the Council of Frankfort declared the latter, which had been only just established by the Council of Nice, *impudentissima traditio.* —See a Preservative against Popery by the Body of English Divines in the reign of James II. Vol. II.

"Not mediators," said the stranger, "but advocates."

"Permit me to ask," said I, "what is the difference between the office of an advocate and an intercessor? Or, had there been more advocates than one, would not St. John have told us so, when he said,—'If any man sin, we have *an* advocate with the Father, Jesus Christ the Righteous, and *he* is the propitiation for our sins.'"

"I can only say," answered the stranger, "that the Catholic injunction against this abuse of the doctrine is strong and pointed: for it is declared,—'Cursed is every Goddess-worshipper that believes the blessed Virgin to be any more than a creature; and such as give God's honour to any creature whatever.'"

"Soften the terms," said Mr. Jordan, "as much as you please, and quote as often as you will the anathema against those who worship the Virgin, with the same adoration they pay to God, yet I must maintain that Catholics have adored, and still deify her. It is notorious, that while the monastic orders contended with each other in exaggerating the fame of their deified patriarchs, each claimed the Virgin Mary for

their especial patroness. Some peculiar favour she had bestowed upon each. She had appointed their rule of life, or devised the pattern of their habit; or enjoined them some new practice of devotion, or granted them some singular privilege. She had espoused their founder with a ring, or fed him like a babe at her breast!—and each of the popular orders had been assured by revelation, that the place in heaven for its departed members was under her skirts. All, therefore, united in elevating her to the highest rank in the mythology of the Romish Church, for so, in strict truth, must this erroneous system of fable be designated.* They traced her in types throughout the Old Testa-

* The following anthem, if not now sung in the Romish Church, certainly was formerly.

"O fœlix puerpera
Nostra pians scelera,
Jure Matris *impera*
Redemptori."

Oh happy Mother of that Son
Who hath all our sins foredone:
Out of a Mother's right, we pray thee,
Bid our Redeemer to *obey* thee.

ment: she was the tree of life; the ladder which Jacob had seen leading from heaven to earth; the ever-burning bush; the ark of the covenant; the rod which brought forth buds and blossoms, and produced fruit; the fleece upon which alone the dew of heaven descended. Before all creatures and all ages she was conceived in the Eternal mind; and when the time appointed for her mortal manifestation was come, she alone, of all human kind, was produced without the taint of human frailty. And though, indeed, being subject to death, she paid the common tribute to mortality, yet, having been born without sin, she expired without suffering, and her most holy body, too pure a thing to see corruption, was translated immediately to heaven, there to be glorified. Her image was to be found in every church throughout Christendom; and she was worshipped under innumerable appellations,—devotees believing that the one which they particularly affected was that to which the object of their adoration most willingly inclined her ear. As an example of the falsehoods by which this superstition was kept up, it may suffice to mention the brave legend of Loretto, where the house in which the Virgin

lived at Nazareth, is still shown, as having been carried there by four Angels. The story of its arrival, and how it had been set down twice upon the way, and how it was ascertained to be the genuine house, both by miracles, and by the testimony of persons sent to examine the spot where it was originally built, and to measure the foundations—received the sanction of successive Popes, and was printed in all languages, for pilgrims of every Christian nation, who were attracted thither by the celebrity of the shrine, and by the indulgences promised to those who should visit it in devotion." *

"I can only repeat," said the stranger, "that the true Catholics consider and declare all this to be a misrepresentation and abuse of their doctrine, and that the invocation of the Virgin

* Book of the Church, ch. x. p. 296.

Constantine one day holding in his hand a purse which he had filled with gold, asked those who stood by, what it was worth.—"A great deal," said they. He then emptied it, and asked the same question. "It is worth nothing," they answered. "So," said he, "it is with her whom ye call the Mother of God; whilst Jesus was in the womb, she was worth much, afterwards she became like other women."—Jortin's Remarks.

and the Saints, which they deny to amount to adoration, has no other object than to fill their minds with soothing reflections, and with thoughts that increase charity and animate piety."

"If these feelings of comfort, and charity, and piety be excited by an invocation of such as, at best, were unprofitable servants," said I, "how much more soothing and edifying must those sentiments be which are inspired by invoking him who was both God and Man; who also can be touched with our infirmities, and so loved us as to offer his blood for the expiation of our sins, and who is entered into the holy of holies, as our great High Priest, to make intercession for us: but, in fact, there are no grounds in Scripture for believing either that Christ hears the prayers which Saints, now in Hades, are supposed to make in behalf of those who worship them, or that the Saints there can hear the invocations of mortals; whereas we have the certainty that Christ is ever present with us in our devotions, and that he has promised to be our intercessor and advocate with the Father. An earthly king may be moved to an act of favour by the intercession of those of his court, while such intercessors may be wrought upon

by the invocations of their inferiors, but to extend this notion to the heavenly King is to measure spiritual affairs by the standard of mortality, and to despise the majesty of God, 'who knoweth, before we ask, what we stand in need of, and who has declared to us, by an inspired Apostle, that Christ is the only mediator between himself and man.'"

"Yet," said the stranger, "if those who are esteemed in the highest repute among the Catholics may be believed, their veneration for the cross, for images, paintings, and relics, arises only from their regarding them as memorials that bring the virtues of the Saints and the blessings of the Gospel to their minds."

"And it is thus, I fear," said I, "that they bring their votaries, at any rate, to the *verge* of idolatry: for though visible objects may produce on the minds of some stronger impressions of what has been done for them, and what it is their duty to do, yet many more have, through ignorance, mistaken the shadow for the substance *; and as

* Could the Holy Land be swept clean of its mummeries and superstitions, the thoughts and emotions to be experienced there would be worth a pilgrimage. But it

to the relics of Saints inspiring reverence and awe, what is there in the disjointed bones of any man, however much he may have been distinguished while living, that can excite any other emotion than those of a painful or unpleasant nature, springing from the view of that corruption to which we are doomed? Dead men's bones and uncleanness are ideas united by nature, as well as by the words of Christ: and it is mortifying to the pride of human intellect to think of the impostures to which they have led? 'The bodies of their Saints are even now exposed in their churches; some dried and shri-

is the condition of humanity that the best things are those which should most easily be abused. The prayer which was preferred with increased fervency at a martyr's grave was at length addressed to the martyr himself; virtue was imputed to the remains of his body, the rags of his apparel, even to the instruments of his suffering; relics were required as an essential part of the church furniture; it was decreed that no church should be erected unless some treasures of this kind were deposited within the altar, and so secured there, that they could not be taken out without destroying it; it was made a part of the service to pray through the merits of the saint whose relics were there exposed, and the priest when he came to this passage was enjoined to kiss the altar.

Book of the Church, Ch. x. p. 290.

velled, others reduced to a skeleton, clothed either in religious habits, or in the most gorgeous garments, — a spectacle as ghastly as the superstition is degrading! The poor fragments of mortality, a skull, a bone, or the fragment of a bone, a tooth, or a tongue, have been either mounted or set, according to the size, in gold or silver, deposited in costliest shrines of the finest workmanship, and enriched with the most precious gems. Churches vied with each other in the number and variety of these imaginary treasures, which have been, and still are, sources of real wealth to their possessors. The instruments of our Lord's crucifixion are shown, the clothes in which he was wrapt in infancy, the manger in which he was laid, the vessels in which he converted water into wine at the marriage feast, the bread which he brake at the last supper, his vesture for which the soldiers cast lots. Nay, such was the extravagance of these frauds, that portions are, or lately were, produced of the burning bush, of the manna which fell in the wilderness, of Moses's rod and Sampson's honey-comb, of Tobit's fish, of the blessed Virgin's milk, and of our Saviour's blood! Enormous prices have been paid by sovereigns for such relics; it has

been deemed excusable, not to covet them merely, but to steal them; and if the thieves have sometimes been miraculously punished, they have been, quite as often, enabled by miracle to effect the pious robbery, and to bring the prize in triumph to the church for which it was designed. In the rivalry of deceit which the desire of gain has occasioned, it has often happened that the head of the same saint has been shown in several places, each church insisting that its own is genuine, and all appealing to miracles as the test. The dispute has sometimes been accommodated in a more satisfactory manner, by asserting a miraculous multiplication, and three whole bodies of one person have been shown; the dead saint having tripled himself, to determine a dispute between three churches at his funeral. *

"This," said Mr. Jordan, "is, indeed, monstrous; next to this comes the doctrine of a purgatory, a doctrine to which Scripture gives no support whatever, but which must be considered as a mere creature of the imagination."

* Book of the Church, Ch. x. p. 292.

"You say," said the stranger, "that this doctrine has no support from Scripture: How, then, do you consider Christ's representation of Dives in torment? For this has been looked upon as making for it; and you will remember, that both he and Lazarus are there seen in the intermediate state between death and the resurrection."

"How was it then," asked Mr. Jordan, "that Lazarus, like the thief on the cross, was immediately from death translated to a place of happiness or joy, free from all the supposed pains of purgatory, through which, the belief of the Catholic is, that every one, whether good or bad, shall pass? Now all this is merely a revival of an old heathen notion *, and it has been a profitable one for the coffers of the Catholic church, which have been well filled by the sums bequeathed for masses to be offered for the alleviation of the sufferings of the supposed state: but of the justice and charity of the doctrine we cannot say much, when we recollect

* Virgil, lib. vi. 735.

that the purchase of these masses is only within the power of the rich, and that they who cannot pay for them must continue to suffer as they may."

"But," said the stranger, "it is the opinion even of the most religious and learned that our race is not so obstinately wicked as to deserve *eternal* punishment, nor so good as to merit a direct admission into heaven. Some punishment, whether it be more or less, it is meet that we should all undergo:—an intermediate state, therefore, whenever we may be purified by suffering, suggests itself as the best way in which this may be accomplished." *

* The Popish doctrine of purgatory was first conceived 600 years after Christ, and was then founded upon no better authority than heathen Poets and Philosophers. It was Plato who thought that they who had sinned, but afterwards repented, would not be classed in eternity with the good in happiness, nor with the wicked in torment, but be subject to a middle state, a temporary purgation from evil. That souls in this purgatory might receive remission of their pains by the prayers of the living, we see was the belief both of Homer and Virgil; the former making the complaints of the ghost of Elpenor, and the latter, that of Palinurus to show their reliance on such aids.

"I think," said I, "that this is a point on which we are not at liberty to speculate. The Scriptures are our only guide, and there God has declared, in words the most express and unambiguous, that 'the wicked shall go away into everlasting punishment, but the Righteous into life eternal.'*

"All this, therefore, is settled and determined; and nothing remains for us but in silence to adore, and bow to those ways of Providence, which, at present, we are unable fully to comprehend. And does not Solomon say, 'the souls of the righteous are in the hand of God, and there shall *no torment touch them?*' for by the merits and death of Christ, and through faith in his blood, the repentant sinner obtains perfect remission of his sins, and admission

* It may be hard to reconcile the idea of eternal spiritual sufferings as a punishment for limited, temporal sin; yet such is the express declaration of Scripture. We see that God, though he reserved a place of happiness for the good, never designed another for the wicked, but he doomed them to the place prepared for the devil and his angels; from which it seems to follow that the punishment of evil men, who are the children of Satan, and Satan and his angels, is the same, that is, eternal.

into the joys of his heavenly kingdom; but that he who persists obstinately in the way of wickedness, can, according to the declaration of Scripture, look for nothing but destruction both of body and soul."

"All this notion of purgatory," exclaimed Mr. Jordan, "is too absurd to dwell upon, and is only exceeded in extravagances, by the abominable practice of granting indulgences, a practice that in its origin was scandalous, but rendered more so by subsequent abuses. The Catholics say, that formerly their Church imposed heavy fines and penalties upon transgressors which, sometimes, were so severe, that, considering the object of punishment, to be amendment and not vindictive cruelty, it was thought right in several instances, where reformation had been produced, to mitigate them: and thus it was that Bishops were empowered to diminish or wholly to remit the penalty, according to the circumstances of the case. — This was all fair." — Here the stranger nodded assent — "But in spite of the bold claims for this and other doctrines being sanctioned by the practice of the primitive church and all antiquity, I maintain that this has no higher origin than the au-

thority of Gregory the Seventh, who granted indulgences to all those who espoused the cause of Rome against the arms of Henry the Fourth, and by other Popes, for the same purpose, for the next century: and, afterwards, when the avarice of priests converted this infamous practice into a general means of profit, and of exercising power over the conscience, the flood-gates of imposition and oppression were opened with a vengeance, and the greatest and most presumptuous powers were assumed. They then took upon themselves not only to remit the sentences of punishment, but to grant also a full forgiveness of past sins, and, what is more, even of sins to be committed in after time. Thus a traffic has been established of the basest and most impious kind." *

* Indulgences granted to those using particular prayers were very large and captivating.

"Our Holy Father, Sextus IV. Pope, hath granted to all them that devoutly say the following prayer, before the image of our Lady in the Son, eleven thousand years of pardon."

"To all them that before this image devoutly say five 'Pater-nosters' and five 'Aves,' and a 'Credo' piteously beholding these arms of Christ's passion, are granted 32,750 years of pardon:" which Sextus IV. afterwards *doubled!*

"But the Catholics maintain," said their advocate, "that some sins are so enormous that in order to raise the greater horror of them, absolution is granted only by the Pope, who, upon the knowledge of it, if he thinks proper, may grant a faculty of absolution, and this is attended with the common expence of fees of office." *

"It is not so much the extortion that creates disgust," said I, "as the power claimed in this case, and the wicked prostitution of it. Though not so well versed in these matters as I could wish, I well remember a remarkable statement I once read, that when Pope Alexander VII. celebrated a jubilee at Rome in the year 1500, for dispensing heavenly grace, among other devotees there were present not less than 20,000

To the saying of another prayer, Sextus IV. grants "clean remission of their sins *perpetually enduring*" — to another "as many days of pardon as there were wounds on our Lord's body at his crucifixion, viz. 5365" — to another, "90,000 years of pardon" — and to another, "if he devoutly, with a contrite heart, daily say this cryson, if he be that day in the state of eternal damnation, then this eternal pain shall be changed into a temporal state of purgatory, and if he have deserved the pain of purgatory it shall be forgotten and forgiven."

Horæ B. V. Mariæ, secundum usum Sarum.

* Butler's Book of the Roman Catholic Church.

English; and, by way of encouragement, to the pilgrims, bulls were issued for indulgences to such as might die on their way, of which the blasphemy was terrible; some of them running, — *We command the angels* that they place the souls of A, B, and C, D, in Paradise, exempt from purgatory. — And others; — *Our will and pleasure is*, that the pains of hell do not afflict A, B, and C, D, in any wise." * — Now who, let me ask, was it that thus took upon himself to command angels, and to demand of them obedience to his will and pleasure? — A frail, erring mortal like ourselves, aye, and not unfrequently more frail than many of his fellow men, for we have the testimony of two of the greatest pillars of their church, Bellarmine and Baronius, that in a succession of fifty popes there was not one wise or virtuous man amongst them. Of such are they who are called by others and declared by themselves, — infallible!"

"But yet," replied the stranger, "you will remember that they are the representatives of St. Peter, to whom the keys of the church, or, in other words, the power of absolution appears from Scripture itself to have been most clearly

* Grove's Life of Wolsey.

granted by Christ himself; for it was to Peter that he said—'I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.'"

"That this," said I, "gave no supremacy to St. Peter above his fellow apostles, seems to me evident; for though I admit that our Saviour exclusively addressed St. Peter when he said—'*Thou art Peter!* and upon this rock will I build my Church,' and 'I will give unto *thee* the keys of the kingdom of heaven;' yet this custody of the keys was surely a temporary, not a perpetual authority: its object was, in my opinion, not individuals, but the whole human race. After our Lord's ascension, when the Holy Ghost descended on the apostles, St. Peter was the first of them that addressed the wondering multitude, and such was the effect of his discourse, that 3000 converts were admitted into the kingdom of heaven—the true church of Christ. This, then, must have been the noble superstructure raised on the immediate rock or foundation of St. Peter's words; and I think it will be impossible for you to deny that it was to him, and to him alone, that the keys of the

kingdom of heaven were given by that vision which taught him, and authorised him to teach others, that all distinctions of one nation from another were at an end: and that it was by virtue of this special commission that the great apostle applied the key, pushed back the bolt of the lock, and threw the gates of the Christian church open for the admission of the whole Gentile world. To this, and to this only, it is clear to me, that our Lord prophetically alludes when he promises to St. Peter the custody of the keys." *

"But," exclaimed the stranger, "you have forgotten that the authority to loose and bind was connected with this promise which you admit to be individually applied to St. Peter— 'Whatsoever *thou* shalt bind on earth, shall be bound in heaven, and whatsoever *thou* shalt loose in earth, shall be loosed in heaven.' "

"I grant that this also was addressed to St. Peter in particular," I answered, "and to be applicable to him alone, but ——"

"Then," said he, interrupting me, "you grant all that the Catholics want by this admis-

* Bishop Horsley's Sermon on Matt. xvi. 18.

sion of St. Peter's superiority and power of absolution."

"Stop," said I, "you draw a conclusion from what I admit very different from what my reasoning sanctions.—Granting this power, in this instance, to have been given to St. Peter alone, did he not exercise it, when by the direction of the Holy Spirit he became the first instrument in the hands of Providence, in dissolving the obligation of the Mosaic law in the ceremonial, and of binding it in the moral part? (Acts, xv.) The promise made to him was, I conceive, simply a prediction that he would be selected as the first instrument in a great work of Providence, which was of such a nature as to be done all at once for all; and, being done, it cannot be repeated." *

"Well, but did not this," asked the visiter, "give him a superiority above the rest of his brother apostles?"

"I think, by no means," I replied; "for after this action, they, also, had the promise of doing the same thing, given in the same words,

* Bishop Horsley's Sermon on Matt. xvi. 18.

—'Whatsoever *ye* shall bind on earth, shall be bound in heaven; and whatsoever *ye* shall loose on earth, shall be loosed in heaven.'—And you must also bear in mind, that when Christ, after his resurrection, appeared to his disciples, he said to them *all*,—'Whosesoever sins *ye* remit, they shall be remitted unto them; and whosesoever sins *ye* retain, they shall be retained.' If St. Peter had been invested with an authority superior to the rest of the apostles, we might have read some one act of power, or some one command, or some instance of imperative language. But, as if the Holy Spirit had foreseen the perverted doctrines of the Romanists, not one circumstance is recorded in the whole of the New Testament to warrant the pretensions of the Bishop of Rome." *

"At all events," he continued, "you must admit that the ministers of the Church of Christ have the power of granting absolutions and pardons; and, indeed, this power, which you say is exclusively claimed by the Catholics, is exercised by the Church of England; for in the service for

* Townsend on the Accusations of History against the Church of Rome, p. 114.

the Visitation of the Sick, it is said—'Christ has left power to his church to absolve all sinners who truly repent and believe in him, and by his authority committed to me (the Priest), I absolve thee from all thy sins.'"

"But," rejoined Mr. Jordan, "this power of loosing and binding given to the apostles, and this remitting or retaining, are, with respect to our times, only different expressions for excommunicating or absolving from censure. And with respect to the absolution of the Church of England of which you speak, I have heard some of its ablest defenders declare it to be applicable only in this sense *, in proof of which they refer you to the form of absolution in daily use among them;—'Almighty God, *He* pardoneth and absolveth all them that truly repent, and unfeignedly believe *his* holy gospel;'—for, in-

* If we look at the collect immediately following this absolution, it looks as if the Church only intended the remission of ecclesiastical censures and bonds; for in that prayer, the penitent is said still *most earnestly to desire pardon and forgiveness;* which surely there would be no occasion to do, if he had been actually pardoned and forgiven by God by virtue of the absolution pronounced before.—Wheatly on the Common Prayer, p. 448.

deed, it may be asked, 'Who *can* forgive sins, but God only?' and moreover, if passages from Scripture could be understood as strictly conveying the power of absolution, still they could apply to none but to the apostles themselves, to whom they were addressed. To them, indeed, we know that there was given the power of miraculously healing diseases; and in this, as we may collect from the like miracles of our Saviour, recorded by two of the evangelists, the result of forgiveness of sins also, was implied." *

"I know nothing," said I, "of what the Church of England says or infers on this subject"—The stranger looked astonished—"but I feel within myself persuaded that the sense of Scripture is opposed to the power claimed by the Romanists; a power, I conceive, to be only equalled in extravagance by the pretensions they have put forth of working miracles of the most trifling nature, for the most trivial of purposes. Their claims to this, are as groundless as in the former case."

* Matt. ix. 6. Mark, ii. 10.

"And yet," replied our guest, "St. Peter citing the words of the prophet Joel, that God in the latter days would pour his spirit upon all flesh, and that their sons and daughters should prophesy, declared that this promise was made to those whom he addressed, and to their children, and to them afar off—and in that number some of the present age are surely included. But in two other instances Christ, himself, gave the power of working miracles—'Verily, verily, I say unto you, he that believeth in me, the works that I do, these shall he do, and greater works than these shall he do'—'In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they eat any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.'"

"Surely one and all of these," said I, "apply exclusively to the Apostles, or, at furthest, to their first converts. Can the Pope or his Cardinals, let me ask, speak in any new tongues, or in more than one or two of the old ones? Can they touch death-inflicting serpents with impunity? Can they drink poison and live? Can they heal the sick by the imposition

of their hands? No, no; but they can liquefy congealed blood at their own altars, even as the priests of Persia made Bel, their idol, to devour the food set before it. What miracle is there of the Romish Church that can stand the test of scrutiny, and answer the *criteria* by which all those of the Scriptures can be tried and confirmed? Not one! No; 'God has sent among them,' as the Apostle says, 'strong delusions that they should believe a lie, when they receive not the love of the truth, that they might be saved.'"

"I agree fully with you," rejoined Mr. Jordan, "in all you say upon this head; but you have overlooked the greatest as well as the most common of all the miracles which the Romanists have at any time endeavoured to foist upon us; I mean that most extraordinary one by which they pretend to change the elements of the Eucharist into the real presence of Christ."

"This," said the stranger, "would lead the most sagacious of the Catholic priesthood into too long and too serious an explanation to enter upon here. But it may be observed, that if the members of the Church of England deny this doctrine, they yet retain it in principle, inas-

much as they pray, that 'receiving God's creatures of bread and wine, they may be partakers of Christ's most precious body and blood.'"

"I have received the sacrament of the Church, more than once," said Mr. Jordan, "and this has not escaped me: but it is to be remembered that the priest, in his exhortation, specifically declares that the partakers then '*spiritually* eat the flesh of Christ and drink his blood;' and, consequently, that the expression in the prayer to which you allude, is to be taken in a spiritual sense only."

"Well, then," said the guest, "only turn to the Catechism of the Church, and you will find these words: 'the body and blood of Christ which are *verily and indeed taken* and received by the faithful in the Lord's Supper.' Keep in mind, also, that this catechism is for the use of children, who must be supposed incapable of making nice distinctions; and then lay your hands upon your breasts, and tell me whether you do not find the real presence in these words: to me they appear more explicit than the language of the Catholics, themselves, upon the subject."

"This very question," replied Mr. Jordan, "I have heard put to a clergyman of the Church by a Catholic priest, and his answer was perfectly satisfactory. The emphatical term *faithful* distinctly marks, and must in the same manner be considered as demonstrative of a *spiritual*, not a corporeal, reception of the body and blood of Christ. In a spiritual sense, the body and blood of Christ are verily and indeed taken and received by the faithful; and by the faithful only. If the real presence had been intended, the unfaithful, though unworthy communicants, would equally with the faithful have been partakers of the body and blood of Christ." *

At this moment, some of our party entered the room and put an end to the conversation. The stranger now arose, and having thanked us for our attention, ordered his horse; we accompanied him down stairs, and walked some little distance from the Abbey by the side of his horse, pointing out whatever yet remained deserving of his notice, and then took our leave of him. It was not long after he had departed,

* These were the replies made by Dr. Milner, the late Dean of Carlisle.

that we learnt, through the medium of the servants, who had obtained their knowledge from the usual cross-examination which takes place upon such occasions, that the stranger, on the testimony of his own attendant, was a Catholic priest!

When we returned to the drawing-room, we communicated our discovery to the party, upon which Eloise remarked, that from the first moment of the stranger's entrance into the room she observed, as he approached to look at the skull-cup which I had shown him, when I alluded to the cabinet as having once been placed in the oratory of a Catholic devotee, that as I put my finger to move back the slide, he crossed himself, either from veneration to the place that once contained the crucifix, or from regarding the skull of the Abbot as a saintly relic; but as he proceeded in his conversation, she was confirmed in her belief, although, in his defence of the Catholic doctrines, he had screened his profession from open view in the desire, perhaps, of drawing forth our unreserved opinions on the subject of them.

Upon the first opportunity that offered, when I found Eloise alone, I gave her the beads I had taken up in the Chapel, and at the same time added, "Here is a relic of a saint, the token, I believe, of your brother's affection. I was with him when he purchased it of an innocent pretty peasant girl to give to one whom he seems to have loved so tenderly: were he now here, I know he would plead my cause with you, from regard to the friendship he bore me. May I not, without offence, in the recollection of one so dear to both of us, again urge my suit, and hope that, from affection to his memory, you will, at least one day, not refuse to listen more favourably to his friend, and companion in arms?"

Her eyes were instantly suffused with tears, as I touched upon this string, and her whole frame trembled with emotion. "You must not," said she, "urge me further; nor can I tell more than that, if that friend, by whose remembrance you would move me, were still living, he could never in this instance have assisted you in the way you imagine. Indeed, I can say no more on this subject, than that I entreat you not to revert to it again, but leave me to

my fate." Again she pressed my hand with warmth, and left me.

If I was disappointed before, I felt more so now, and my perplexity was increased by the mystery which overhung the affair. When I reflected too upon the earnestness and agitation with which she told me that her brother would not have been my advocate, I felt the old distemper of my mind beginning to return upon me, considering as I did, the mortification which I now suffered, to have arisen from some peculiar circumstances in my own situation, and that there was a something which stood in the way of the fulfilment of my hopes. My pride was wounded, but I smothered my feelings, resolved as I was to urge my suit no further.

After we had taken our tea and coffee in the evening, Mr. Jordan, whose mind seemed to have been much impressed by the visit and conversation of the stranger in the morning, again alluded to it.

"I cannot help thinking," said he, "of our friend the Catholic priest, who must have conceived no very favourable opinion of me from the pointed manner in which I spoke of his Church. Had I known who he was, I should

certainly have been more courteous, though I never can disguise the strong feelings of dislike, to use no harsher word, that I entertain against it. It is always the case, that after an antagonist has left you, you think of a thousand arguments that have escaped you at the instant, which, if they had been then produced, would have left him without the shade of a defence. I now wish I had met his arguments for the doctrine of transubstantiation, by putting one question to him in particular, which I never could find any Catholics able satisfactorily to answer. They affirm, that in the consecrated wafer (with them the element of the Eucharist), the actual body of Christ, is present. Now, I should have liked to have asked our antagonist, when upon the occasion of our Saviour's giving the sacrament to his Apostles the night before he suffered, and, as some think, again after his resurrection to the disciples at Emmaus—while he was yet *alive* and *present in the body* with them; how, in the name of common sense, and common reason, it were possible for any man to conceive the one to be a part or parcel of the other? or, what is still more difficult, how the less here should have contained the greater? 'If the Christians eat their God,'

said the Arabian Philosopher, 'let me continue what I am.' But, indeed, how any enlightened mind can look into the system of the Roman Catholics, though cleared of all misrepresentation, and even separated from the monstrous abuses which grow out and are a part of it, and continue to believe it true, is to me inexplicable. You, Captain Mordaunt, who have been so much in Catholic countries, must have been astonished, even beyond what I can be, at the credulity of the people."

"Indeed," said I, "I might justly have told the many priests of this communion whom I have encountered—'Ye men of Rome! ye are in all things too superstitious'—but I am sorry to say, that at the time I was in the Peninsula, I had not either that knowledge, or those feelings of religion which I now possess, or I should have been more observant; and, consequently, still more disgusted than I then was with their tawdry ceremonies.

"I am sure, however, of this, that what I did witness, had the effect of making me, in the then state of my mind, to scoff at a religion, which, for its support, depended so much on craft and artifice, and so much on superstition

and imposture, and which, as it now seems to me, is made up so much more of vain pageantry and show and worldly exhibition, than of that deep inward feeling of piety, by which the mind is to be attuned to the contemplation of heaven and eternity. And yet, as I have before said, there is something so captivating, something which takes such complete possession of the mind in this almost tangible worship, that I can hardly wonder at its influence over those, who have not the opportunity or means of reflecting deeply on the subject, nor that even with the better informed, reason should sometimes lose her sway in the intoxication of the senses.

The eye ranges with delight over the awful majesty of so many of the places of Catholic worship, and cannot avoid dwelling upon its various beauties — upon its exquisite paintings — upon its rich and deep-stained windows — upon its altars sparkling with gold and jewels — upon the highly wrought monuments of the mighty dead — the solemn pomp of the priestly processions, and the deep devotional aspect of votaries. At the same time the ear is enraptured with the heavenly strains of men and women chaunting in alternate measure, now

clear and shrill, now deep and solemn, all in perfect harmony with a melody breathed from an hundred instruments. In the midst of all this, you behold the incense ascending in spiral clouds from every censer, while the devotion shown to the supposed relics of saints and martyrs, appears so sincere and unfeigned, that it seems for the time almost impossible to controul or to resist the momentary persuasion that the worship of the Catholic Church is more calculated than that of any other to fill the mind with a divine rapture. I remember upon the occasion of our joyous march into the City of Toledo, that the friend of a brother officer from England, made his way up to the army, and shared our billet in one of the best houses of the place; when, some time after dinner, it was proposed that we should take the opportunity of being present at the service of that wondrous Cathedral which was to be opened for this purpose at night. This friend was a young man of fortune; and possessed also of considerable talent, a gift which unhappily had been employed too frequently to throw ridicule upon sacred things, and we all of us went together for the purpose of witnessing the splendour of

the ceremonial. I shall never forget the sensation it produced in myself; but the impression made upon our visiter was extraordinary to a degree. The whole scene, and the service altogether threw him into an ecstacy which almost deprived him of his senses, till at length he leaned against a pillar near the great altar, concealing his face, but weeping and sobbing to such an excess, that a priest, in his vestments, hastened to his relief, and leading him to an adjoining vestry, there revived him. The holy man made an anxious enquiry whether he was a Catholic; he told him that he was not, but that he was so touched with the solemnity and awfulness of the worship, that he could not bear it. We were visited by the same priest in the morning, and he did much to make a convert of our countryman, but without success; for though for some time afterwards he did not recover his spirits, and could not bear an allusion to the circumstance without visible discomposure, he relapsed into his former course, and in point of religion continued to be nothing. It was near the same altar that I saw an aged and a toothless man holding a long string of beads, which he gently slipped one by one with

his bony finger, while his deep-sunk eyes were cast upon the figure of the cross, muttering to himself prayers with all the rapidity with which he could possibly articulate them, if articulation it could be deemed. Upon enquiry I found he was performing penance, having been sentenced, for transgressions self-confessed, to repeat several hundred Pater-nosters in a given time; thus either making the duties and service of religion burdensome and uneasy, or transgressing the positive precept of Christ himself—'When ye pray, use not vain repetitions, as the heathen do.'"

"After all you have said," said Eloise, who until this moment had never spoken out upon these subjects, although of all persons, she was the most attentive to every discussion upon it, "I am not surprised that they who have been brought up in the belief and practice of the Romish Church, should become so attached to it; I only think it a misfortune that they should not be permitted to enquire into the nature of other systems of belief, that, if their own be the best, they may be the more convinced of it, and if not the best, that they may abandon it."

"Yes," said Mr. Jordan, "but as long as a religion is to receive no other exposition, under the severest penalties, but such as is given *vivâ vocè* by an interested and bigoted priesthood, what are you to expect? — The mind is thus enslaved, and is made captive, without a chance of escape, because none can approach to liberate it."

"But," said Eloise, "if the matter were fairly thrown open to the trial of the judgment, as mankind take a delight in variety, though many might be lost to the communion by a disclosure, others might be gained by a choice of it. Are there not many instances of protestants, heretics, as they are called, being converted? I have surely heard of many in this country who have been so, and among them, of females, who have taken the veil."

"I believe" replied Mr Jordan, "the number is very small, though such has sometimes certainly been the case."

"This brings to my recollection," said I, "a circumstance that occurred not long ago, when I was at Paris. An English gentleman, being a widower, had placed his daughter at a seminary conducted by a lady, upon

whom, though a Catholic, he placed perfect reliance, that no influence should be exerted to bring her to that communion. A year or two, and more elapsed, when this young lady, who was both intelligent and handsome, being ready to enter upon the world, gave too convincing a proof of the danger of being exposed to the persuasions of an artful governess, and a still more artful priest; for their representations of their system of religion had so wrought upon her youthful and unsuspicious mind, that, instead of answering the call of her parent, she resolved to take the veil. It was the aim of these seducers to make her do this immediately, while her resolution and the impressions on her mind which led to it were fresh and strong; but with that sense of duty, which had ever marked her character, she determined to communicate her designs to her father, before she finally carried them into execution. At the same time, she declared this step to be no subterfuge, and that no earthly motives could prevail upon her to change her purpose; for they had taught her, that in thus espousing Christ, she should leave father and mother, brothers and sisters, lands and possessions, and all that she had, to cleave unto Him.

Her father, upon being made acquainted with her determination, was of course greatly shocked; but, after some consideration, appointed a day to meet and talk over the subject with her. He accordingly set off for Paris, having previously thought of every argument that he should urge, as most strongly appealing to her good sense, to her general notions of filial duty, and to his own intentions towards her. When he arrived, he found his daughter an altered being, both in manner and affection, and totally different from what she had represented herself in her communications to him. For hours, and for days, he urged every reason that his ingenuity could suggest, to divert her from her purpose, and employed all the persuasion and force of which he was master; but all, all was vain. His once dutiful child was immoveable; — the duty she owed her God, she said, was paramount to all filial obligations — his views of the religion which she had embraced, were erroneous; for she had been taught by infallible guides, and convinced by miraculous tests. The father, finding all his entreaties and endeavours vain, at length gave up the point, upon this condition; — that, as her determination to take the veil was so fixed, he should

name the religious house of which she should become a member. This was readily, most readily agreed to; and the girl, elated with joy, and her father, depressed beyond measure, separated, with the understanding that on the morrow she was to be conducted by him to the nunnery which was in the neighbourhood of this great city. The father kept his appointment, received his child, and after an hour's drive, both reached the gates of the convent. She remained firm, unchanged, and unmoved; he melted into tears, and imprinted the last kiss upon her pale and quivering lips. An ancient lady, the superior, received her, and the father and daughter parted — for ever!

"Daughter," said the Elder, as they passed through the numerous passages, "it is the custom of our House for those about to become our Sisters, to be kept in a short and almost exclusive retirement, that they may better consider the sacred nature of the vows they are to make, and be instructed in their duties. For this purpose, one or two of our Sisterhood will be deputed to hold converse with you."

During the first days the Superior and the Sisters paid frequent visits to her: 'We are

guarded,' they said, 'as to the manner of receiving and admitting to the sacred veil those of your nation and former habits. Our holy religion has been wounded deeply by the injurious representations of your countrymen; we are all, therefore, cautious how we receive any of you among us, lest the charge already made to our detriment be, by these means, increased. We are, moreover, unwilling, that through any want of care on our part, your people should withhold the amity which now exists between us. We, therefore, strictly charge you to consider whether your admittance here will receive the sanction of your relatives and friends; or whether if they be against it, they may not be incensed, and so lay to our charge things which, if listened to, may prove injurious to the sacred cause we espouse.'

Upon hearing this, the poor girl was disheartened, and confessed that her father had the strongest objections to the step she was about to take, and had urged every thing in his power to change her mind; but that finding her resolute, he had given way. They then continued to represent to her their deep sorrow at this circumstance, and declared that whatever might in former times have been the opinions and practice

of their church, it no longer acquiesced in the propriety of receiving into the inner recesses of her bosom, such as violated the duty owed to a parent; and, therefore, although they still could not refuse her, if she persisted in her resolution, they pressed upon her by every motive, the necessity of the deepest consideration, before she finally took a step, which, once made, could not be recalled."

"This," exclaimed Eloise, "was liberal and kind, and worthy of the cause of true religion; and, surely, if such be the conduct of the Superiors of the Catholic religion, it ought to cause you to recall those strong charges of bigotry, which you have to-day so freely lavished against them."

"Well," I continued, "the girl from the commencement of the attempt made for her conversion, had been taught to look up with more than peculiar reverence to the advice and representations of the Bishop of St. Denis, who had delegated one of her Priests to convey his sentiments to her; and now that she was so near him, she entreated that he might be informed of her situation and circumstances, and that he might be persuaded to see her. The venerable man no

sooner was apprised of the matter, than he came, and his visit was repeated; but upon both occasions he earnestly charged her to reflect upon what she was about to do, and finally exhorted her in the event of not obtaining the direct and unequivocal and free sanction of her father, to continue, indeed, in the Catholic faith, but to withdraw her intention of taking the step against which he had so decided an objection."

"Excellent old man!" ejaculated Eloise.

"Such, however, was the extraordinary firmness of her mind, that though somewhat shaken, she still determined to persist. At length she came to the resolution, that one more interview with the mitred Father, should one way or other be conclusive; and she begged, that he might for the last time be sent for. And the last time, indeed, it was, for the aged Prelate had resigned his breath only on the previous evening. The circumstance was communicated to the poor girl, upon which, as soon as she heard it, she said.—'I will take the last advice he gave, I will return to my father, and I renounce my intention of taking the veil wholly and for ever!'"

Her father was summoned to attend her; he came soon afterwards, and the meeting was such

as no words can express. Nature gave vent to all the former feelings of affection, and they were parent and child, of different religions indeed, but of the same house and the same family again. I afterwards met the sweet girl in society — agreeable, lively and amusing. The joy at her change of mind is great indeed; she has since renounced the religion also of the convent, and is thankful now that she did not irrevocably embrace a belief which, after the discoveries she has since made, she now abhors. Happy and firm as she now is in her present faith, her father has not yet told her, that the Superior of the convent and the Sisters were three of his friends; that the nunnery was the house in which, like other persons who are not recluses nor Catholics, they dwell;—and that he himself upon that occasion was the Bishop of St. Denis!"

This developement surprised them all, but none so much as my friend Eloise.

"My good Sir," said Mr Jordan, "all these things, absurd as they are, and lamentable too, inasmuch as they tend to pervert the genuine religion of a crucified Saviour, are, in fact, convincing, powerful, and demonstrative proofs of

the truth of Christianity. For who that lived in the times of the cruel persecutions of the first Christians, "struggling under all the incumbent weight of Jewish bigotry and pagan intolerance, could from the then state of things have possibly conjectured, that a rising sect, every where spoken against, would ever have given birth to a tyrant, who would *oppose and exalt himself* above all laws, human and divine, *sitting as God in the temple of God*, and claiming and swaying a sceptre of universal spiritual empire! Who that beheld the low estate of the Christian Church in the first stage of its existence, could ever have divined that a remarkable character would one day arise out of it, who should establish a vast monarchy, whose coming should be *with all power*, and signs, and lying wonders (pretended miracles), *and with all deceivableness of righteousness*, commanding the worship of demons, angels, or departed saints; *forbidding to marry, and commanding to abstain from meats!* In short we see the characters of *the beast, and the false prophet*, and *the harlot of Babylon*, now exemplified in every particular, and in a city that is seated on seven mountains; so that if the Pontiff of Rome

had sat for his picture, a more accurate likeness could not have been drawn." *

Here the subject ended, and other topics of conversation and amusement being introduced, the rest of the day was past in the same social and agreeable manner as the former ones. In a day or two afterwards we quitted the Abbey with many regrets; but in looking back to the past, this visit has ever been regarded by us with recollections of the most pleasing kind. I did not continue long after this at my friend Jordan's house; but during the remainder of my visit I could easily perceive that there was a something, which seemed to be strongly struggling in the mind of Eloise; her reflections seemed to be deep, and her abstraction was greater than I had ever before observed: yet at intervals she assumed a more cheerful and easy manner, and as no opportunity offered itself, I had no temptation again to obtrude my wishes or sentiments upon her notice. It was not until the last evening of my stay that I mentioned my intention of quitting Nottinghamshire on the following morning.

* Horne's Introduction to the Critical Study and Knowledge of the Scriptures. Vol. i. p. 409. 2d edit.

My kind friends seemed taken by surprise, and would have made many enquiries as to the cause of my sudden departure, had not Mr Jordan observed; — "Captain Mordaunt, as you are aware that your visit here is the more agreeable the longer it is protracted, I conceive that some business now calls you away, but as I think that I have learned sufficient to tell me that the ties of your home and neighbourhood are not such as to be very binding upon you, I trust it will not be long before you again come to us; and be assured that it will afford me and all of us great pleasure to see you as often, and for as long a time, as it will suit your convenience and inclination to devote to us."

I thanked him a thousand times, and as we were about to retire to our chambers, I shook hands with all the party round, and received from each the kind and flattering expression of their wish that I might be soon found among them again. This was, in effect, said by all but by Eloise, but when I took her hand to bid her adieu, though she said nothing, and quickly passed her farewell over, yet she pressed my hand with more than a common warmth, and as she left the room, I thought I saw a tear fall from

her eye. In the morning I arose early and set out upon my return homeward. For the first day a deep gloom overspread my mind — it was the day of regret for the separation from friends dear and beloved. He who through life has had no calls upon his affections, and has associated with a few only of his own sex, who may have been attached to him, will best know how to enter into the feelings that then oppressed my heart.

THE QUAKER.

THE QUAKER.

Having settled the business which had detained me for a few days in London, I was preparing to leave it on my return home, when, upon entering the straights of a coach-office-yard, my hackney-coach came in contact with an elegant drab-coloured chariot, which was at the same instant turning out of it; an occurrence which produced a strange discord of bitter and unharmonious sounds from the mouths of porters and ostlers, and "all the other vagabond race that infest the purlieus of an inn." The abuse and rude violence of my Jehu, backed by the wanton insolence of others of his tribe, was met by the trim driver of the chariot with the most unruffled meekness and command of temper; and it was only after some exertion on my own part, with the assistance and support of a police-officer, that the affray was terminated; but not before some injury had been done to

one of the pannels of the private carriage. At length, however, the bustle subsided, and I took possession of my place in the coach which was to convey me into Essex, in which I found my fellow-travellers already seated, consisting of a Quaker, accompanied, apparently, by his wife and daughter. After we had got off the stones, by way of breaking the silence that prevailed amongst us, I addressed myself to my opposite companion: — "I hope, Sir, it was not your chariot, against which the unmannerly driver of my coach ran; for I was sorry to observe it somewhat injured by the collision."

"Friend," said he, "I thank thee for thy kind solicitude. Our leathern conveniency, indeed, it was that thee saw; but as Joseph is safe and the damage trifling, it is not worth further consideration."

Here we came to a pause, and I had ample time to survey my companions, and to enjoy my own visionary speculations about them. The man was of a placid countenance, with the strong expression of intelligence marked upon it. His daughter, who sat next him, was very fair to look upon, and had a pleasing appearance, and a fine figure withal; while her mother was one who also, in her day, and that not a very dis-

tant one, had been comely to the sight. It had not often fallen to my lot to mingle with persons of this religious persuasion, but upon the few occasions of the kind which had happened to me, a strong impression had been made upon my mind in their favour, from what I had observed of their general benevolence; and although, sometimes, I had imagined the quaintness of their manner and language to proceed from a kind of affectation, I never left them without the assurance of their unfeigned sincerity of heart and mind. I still entertain, as I have ever done, the highest regard for them; because I feel persuaded they are strictly conscientious, and that they are governed by principles unquestionably pure; and as my acquaintance with them has increased, I have been more and more inclined to fancy that in their manners, feelings, and conduct, they come nearer to the model of the primitive Christians than, perhaps, any other distinction of people. Of their religious principles, at the time I mention, I was no judge, for then I knew nothing of them, although, from the circumstance of the legislature having granted to them a privilege given to no other class of the state, in admitting their

affirmation where the oaths of others are required, I had been led to think favourably of them, and to consider this as being at once a public attestation of their high respectability, and their no less high religious character. As on former occasions of a like kind, it was now my first object to draw from my new companions all that I could, on the point of their religious faith; for, from my high opinion of their general conduct, I had imbibed a strong notion that their works of love proceeded from a correct belief. I had, indeed, occasionally heard them censured, and even ridiculed; but this I interpreted more to their advantage than prejudice, knowing from past experience, that the best persons are most frequently the objects of attack and abuse. "Obloquy," as Burke says, "is a necessary ingredient in the composition of all true glory; for it was not only in the Roman customs, but it is in the nature and constitution of things, that calumny and abuse are essential parts of triumph." As I had a book of the roads with me, I pointed out for their amusement the chief residences on either side, as they came within view, but this did not remove their reserve; indeed, they seemed very

averse from entering into conversation at all; yet, as I had a particular point to gain, I resolved to persevere. For some time my hopes were damped, and nothing but the kind looks of the fair Rachel kept them alive. At length, seeing the good man, whose name I learnt was Simon, exceedingly annoyed from the joint circumstances of the smallness of the coach, and the ultra-breadth of the rim of his beaver, causing him to lean forward and to be greatly inconvenienced, I drew from my pocket (unheedingly I confess) a cap that I had purchased the previous day, and ere I took it from the paper in which it was wrapped, mentioned my intention of offering it to him that he might sit more at his ease. He felt, I thought, inclined to profit by the offer, but the moment I exposed it, he suddenly started back, by which hasty movement the beaver was jerked off his head, and, with its vast orb, fell directly against my face. Hannah, his wife, at the same moment groaned, and the fair Rachel blushed. The fact was, that this object of abhorrence was a military foraging cap with a broad gold lace around it, and it was no sooner scornfully refused than I placed it upon my own head; in

consequence of which the Quaker, to avoid looking upon it, drew from his pocket a book, on which his attention was fixed; while that eye of Hannah, his wife, which was nearest to the object of abomination, seemed to close, but the visual organs of the fair Rachel remained open, as if bidding defiance to the danger by courageously facing it. After the latter had gazed upon this, and upon my coat, which, though ornamented with frogs and lace, was all of one sober dark-blue colour, she summoned presence of mind to ask me, —

" Art thee not a man of war?"

I smiled, and replied, " I am indeed a soldier, and I have been in several engagements; yet I never carried war in my heart, although the sword has not always been useless in my hand."

" Then thou art," said Simon, " also a man of blood!" At which, holding, however, as in recollection of his former accident, his beaver with his hand, he started back a second time, while Hannah gave vent to another groan.

" What," he asked, " what were thy sensations as thee engaged the host on Aceldama? Was not thy heart filled with evil passion, and

in thy rage did thee not lead on thy Philistines, shouting like demons for victory?"

"I can assure you," I replied, "that I had no such feelings; neither I nor those with me were in a passion or a rage; we calmly but firmly did our duty."

"Thy duty! Duty to whom?—to an earthly, frail master, not to a true and merciful God."

"Did not," I rejoined, "did not the people of God go out to battle, and slay their thousands and tens of thousands?"

"Yea, I grant it; but the Lord of Hosts was with them, and by his special command they did so."

"And we trust," said I, "that the Lord of Hosts was our guide also, for he gave us the victory over enemies who would have swallowed you and all here up quickly, so wrathfully were they displeased at us."

"Ye should have lived in peace and loved your enemies, and so disarmed their wrath."

"If," said I, "our enemies and the people of the surrounding nations were all of your belief, this might, perchance, have been done; but when we find so very small a proportion of

mankind of *your* peculiar way of thinking, and other nations, for the most part, jealous of our prosperity, and almost all of them at all times ready to seize upon us, as upon a prey, it is only by the use of arms and of that strength which God has given us, that we can repel their attacks; nor could these, in the late contests, have been sufficient for our protection, if God himself had not fought on our side and enabled us to obtain the victory. Those, indeed, of your persuasion may live in peace, and in the safe and comfortable discharge of your milder duties, but for this peaceful existence you are indebted, under God, to the courage and exertions of those who have fought and bled for you. Had we not opposed the Sennacherib of France, and engaged him in other countries than our own, it is next to a certainty, that this kingdom would have been the seat of invasion, and, as such, subjected to all the miseries of war, and too probably, in common with other nations, might have been swept with the besom of destruction. In this case, perhaps, your people, had they survived the common wreck, might have been disposed to look upon those who went out to battle to meet

the foe, in the true light of defenders of our country, and its religion and laws, and as such entitled to their gratitude. But we have saved you from so severe a trial; and surely this gives us no less a claim upon your respect than we should have had in the other case."

"But, friend," said the Quaker, "the Lord, had he seen fit, would have contravened the designs of the enemy."

"That he could have done so, none who believe in him can deny; but that he would have wrought a miracle in our behalf to do it, we have no reason to expect; for though we are called upon and bound to trust in him, we are also taught to co-operate with him. The Jews, the people of God, as we know, in old time, probably from some persuasion of the kind you now mention, joined with the fear of profaning their Sabbath, abstained from taking up arms on that day.* But having, in after time, had reason to see that they were not to depend upon such special aid, and that by this forbear-

* We know this from Josephus, the Jewish historian, Antiq. xiv. v. 4. as well as from the second chapter of the first book of the Maccabees.

ance they were only giving themselves up to certain destruction, they passed a decree permitting at least a defensive warfare on that as well as on other days."

"But, friend, when the Lord fought for Israel, or led his people out to battle, it was always for some great and necessary purpose."

"And we," said I, "should think it the height of impiety to enter into an unnecessary warfare. We fight *pro aris et focis*, — for our religion, — for our country's peace; and our exertions having been favoured by the God of Hosts, we have now the full enjoyment of both."

"Still, friend, the Gospel is directly against thee: — 'all they that take the sword, shall perish with the sword.'"

"It is true," said I, "that we are enjoined to love our enemies, and to avoid strife, and to live peaceably with all men, but the Gospel no where commands us to abstain from entering into a just and necessary warfare, or from using the sword in self-defence. The proverbial expression that they who took up the sword should perish by it, was applied by our Saviour, I conceive, to those who had recourse to it un-

lawfully, — to those who, upon the occasion on which these words were spoken, used it against the magistrate and the ministers of justice, — to those who, upon the occasion of any private wrong might be eager to avenge themselves, instead of leaving their cause to the constituted authorities of their country or to God; or, with greater force, — to the nation of the Jews who were so shortly to fall victims to it. And thus it seems that the immediate followers of the Apostles understood it; for we read, so early as in the second century, that a Christian legion served in the army of Aurelius, about the time of the martyrdom of Polycarp and Justin Martyr. Besides this, we are to bear in mind that John baptized the soldiers who came unto him in the wilderness, and though he cautioned them against acts of unnecessary and arbitrary violence, against bearing false accusations, or being discontented with their pay, he did not so much as hint at the unlawfulness of their calling, and in no wise rejected them."

"Friend, I must tell thee," said Simon, with earnestness, "that John's actions and conduct are not examples for those living under the Christian dispensation."

"What, then, was the conduct of Jesus?" I asked: "Did he not receive the good Centurion,—the Roman captain; and heal his servant, without expressing any disapprobation of his profession or manner of life? Was it not also a Centurion to whom St. Peter was sent by the express appointment of God to make him the first convert among the Gentiles,—which may be regarded as another proof that there was nothing in his profession itself to render him unfit for such a distinction? You see, then, from these as well as from other instances in the history of our Lord and his Apostles, which, if necessary, I would mention, that there are military men celebrated in the Gospel for piety and virtue; nor are there wanting, thank God, distinguished instances of the same kind in our own age and nation among our commanders. All which examples tend to confirm the fact of the perfect consistency of a military, as well as every other mode of life, with a firm belief in the doctrines, and a conscientious obedience to the precepts of religion." *

* See Bishop Porteus's Lectures on St. Matthew's Gospel. Lecture viii.

"Friend, I rejoice to find thee thus versed in Holy Writ; it seems as if thee didst desire to know the truth."

"Indeed," said I, "I do; and as it is commanded us to be able to give an account of our faith, permit me to ask, and I beg you to be assured that I do so purely and simply from a desire of gaining religious knowledge, what constitutes the leading principles of your creed."

"As thee seem earnest in thy wish, I readily comply."

At this Hannah closed the other eye, while Rachel, lightening her countenance with a complacent and almost heavenly look, listened with the greatest attention.

"We gather from the Scripture," continued Simon, "that the redemption purchased by the Saviour is universal, and that Christ died for all,—all mankind, of every people and nation, his death being a propitiatory sacrifice, 'not for our sins only, but also for the sins of the *whole* world.'"

"In this belief," said I, "I fully agree."

"It is evident, however," continued he, "that none can avail themselves of the benefits

of the death of Christ, but by the influence of the Holy Spirit."

"Granted."

"Now none can, without irreverence, imagine that the mercy of God in Christ thus gratuitously offered, should in any instances be merely nugatory; and therefore we conclude, that upon all men, of whatever country, a measure of this influence is bestowed, by which they are enlightened and by which they may be saved." *

"To my apprehension," said I, "your conclusion does not seem just; for though I admit that Christ's redemption extends to all men, and that all men by the gift of the Spirit may be saved, I at the same time consider that none of those to whom the Gospel of Christ has been fairly proposed can be saved but through a belief in Him. With respect to the heathen world, and all upon whom the Gospel has not shone, we may look upon them also as admitted into his salvation if they have acted accord-

* Gurney's Religious Peculiarities of the Society of Friends, p. 6.

ing to 'the law written in their heart,'—'as having lived up to the light which they have enjoyed. To all such, we may consider the redemption of Christ, as being universal, to extend, and we may hope that although they may not, like St Paul, have been brought to the saving knowledge of the truth, they yet may with *him* 'obtain mercy, because' (whatever evil they have done) 'they did it ignorantly in unbelief.' But to all others who have had the law of the Gospel proposed to them, that is, to all men of every Christian country, the law of nature has been abrogated and superseded;—and for these I can see no other way to salvation but in the knowledge and belief of Christ. Upon this point I regard his own words to be conclusive, in which he tells us that he is 'the way, the truth, and the life,' and that no man cometh to the Father but by him; in concurrence with which we find St. Peter also, not long after, declaring to the rulers and elders of Jerusalem, that there was none other name than that of Jesus, under heaven, given among men, whereby we must be saved."

"But, friend," interrupted the Quaker, "Cornelius knew not Christ as the Redeemer, yet

he is said to have been 'a just man, living in the fear of God,' and, therefore, the Spirit of God was with him, on which account it was that the Apostle exclaimed — 'I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him;' and if this was the case with Cornelius, so was it also with others of the Gentiles, 'that they feared God and worked righteousness.'"

"Cornelius," said I, "though ignorant of the purpose of Christ's sufferings, was not ignorant of the true nature of God, for he was a Jewish proselyte, and is described as 'a devout man, and one that feared God,' and as of such charity and benevolence, that the Almighty was pleased by a vision to direct him to seek for Peter, by whom he was to be enlightened with the knowledge of Christ; while Peter, at the same time, had a corresponding vision, commanding him to receive this Gentile into the church, which drew from him that remarkable acknowledgment, that he thereby perceived that God was no respecter of persons; but that people of every nation, who should fear him and work righteousness, would, from that time, be put

upon the same terms with the devout and obedient part of the Jewish people, and be accordingly accepted by him. I think, as far as my memory serves me, there is no record of a Gentile attaining to the praise of one who feared God and worked righteousness, who had not been enabled to do so either by having had the outward knowledge of God revealed immediately to himself, or by having received it from others to whom it had been so revealed, and on whose report he was disposed to rely. The Gentiles, I feel certain, never had the Spirit of God in any measure poured upon them, unless 'the law of nature written on their hearts,' and the operation of 'their conscience,' can be called so. We find, indeed, the Apostle saying, 'These having *not the law* are a law unto themselves;' or, in other words, these having not a revelation immediately from God to direct them in following a moral law, but only the guidance of their own reason and conscience, furnish a revelation to themselves; but I cannot consider this as applying in any way to a gift of the Spirit, in the sense in which we of the Christian world now partake of it."

"I think," replied the Quaker, "that, verily, 'the law written on their hearts' is a divine illumination, or, as thee sayest, a divine revelation."

"Pardon me," said I; "I do not say a *divine* revelation, nor, indeed, a revelation at all; but, that natural reason and conscience furnish something, which, to the heathen, serves as a revelation, and by which they will hereafter be judged. St. Paul makes an evident and strong distinction between the natural law and the revealed law. I therefore cannot admit, that all men born into the world have received a measure of spiritual grace, or that any individuals of the Gentile world, unacquainted with revelation, have feared the true God, or done works of righteousness."

"Leaving this ground," said Simon, "I will take thee upon another to compass the same end. The disciple John saith, speaking of the Saviour, 'In him was life, and the life was the light of men: the true light which lighteth every man that cometh into the world.' So thee seest, that every person born into the world hath the light of the Spirit, whether he be Jew or Gentile."

" Excuse me, I do not see this. I only see that every one born into the world is endowed with a capacity to receive the light of the Gospel, which, when it is received, may ensure him life— eternal life. 'God,' says the Apostle, 'has saved us, according to his grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought *life* and immortality *to light by the Gospel.*' According to this, therefore, the light of which you speak in the passage you have quoted, is the Gospel light, or the knowledge of Christ Jesus; and the life of which St. Paul speaks in *this* passage is life eternal, according to that saying of our Saviour, in which he declares, 'This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life.' So then that, by which a man thus 'seeth the Son,' is the light 'which lighteth every man that cometh into the world.'"

" At least, Friend, thee will admit," said Simon, " that the Spirit operates upon the hearts of the true believers in Jesus Christ, and that it is *in* and *after* this Spirit that we are re-

quired to *walk*; and 'that as many as are led by the Spirit, are the sons of God.' If, then, there be given to us an internal communication of the Spirit of truth, by which we are to be *led*, it is surely very plain, that such communication must be made manifest to our mental perception, or otherwise we could not follow it." *

"Here again it strikes me," said I, "that you hasten to a conclusion that is not the logical consequence of your premises; for, let me ask you, whether you can immediately trace the thoughts and meditations of your mind from their original source, so as to say, this is from God — this from the natural corruption of the heart — and this from the illusion of the devil? Assuredly, you cannot; and no one, but God himself, can distinguish the motions and suggestions of the human mind, from the suggestions of his Spirit within us."

"Will thee say, then, that God hath given no 'such earnest of the Spirit in our hearts;' and that 'the Spirit beareth not witness with

* Gurney's Religious Peculiarities, p. 56.

our Spirit,' or that we do not 'feel in ourselves the workings of the Spirit of Christ?'"

"No, indeed," said I; "I rejoice as much as you do, in knowing that such a Spirit resides within the breast of those who are firm in the faith of the Gospel: I only say that this cannot be discerned by any sensible impulse; and that it can only be known by its effects in producing joy, love, and peace.* When, therefore, the believer feels in himself this calm peace of mind, '*which passes all understanding*,' this rational joy, and this zealous love of God, he is then assured, that he has the genuine fruits of the Holy Spirit within him; but I can find, from the Sacred Writings, no other way than this by which we can be sure that the Spirit of Christ worketh in us."

"But," rejoined the Quaker, "we are expressly told that we are *led* in and after this Spirit."

"So we are," I continued; "and what believer in the Gospel of Christ will deny this guidance of the Holy Spirit? Still, the mode

* Rom. v. 1, 2. xv. 13. Phil. 4. 7. particularly Gal. v. 22.

of its operation is silent and unperceived; it is, like the wind, felt, but not seen. And thus it prompts the mind to do that which is good and acceptable, and to avoid that which is evil; and it is by following these holy, calm, and silent suggestions, that the believer is led to walk in the paths of righteousness.'

"But, Friend, this argument makes against thyself; for, in my turn, let me ask thee, how thee can distinguish between these suggestions, so as to say they are of the Holy Spirit?"

"If," I replied, "they lead to the performance of the commandments and duties of our holy religion, they are from God, because none are drawn to Christ but by him; if they lead to disobedience and impiety, then are they assuredly not from him."

"But, Friend, the Saviour, before he left the world, said, 'The Comforter, which is the Holy Ghost, shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you;' and again, 'when he, the Spirit of Truth, is come, he shall guide you into all truth: he shall glorify me; for he shall receive of mine, and *shall show it unto you*.' What

can be a plainer description of the perceptible guidance of the Spirit than this?"

"These passages," said I, "are all of them addressed to his personal disciples in particular, and they, by this gift of the Spirit, only were enabled to call all things spoken by Jesus to their recollection, so that they might (as they have done) record them. To them also, exclusively, was given the power of working miracles; and in this they had a *visible* testimony of the Spirit within them. They had, moreover, the power of communicating the same Spirit to others, though without any outward manifestation of it; and thus, by a successive communication of it from one to another, the promise of our Lord has been fulfilled, so that, after his departure, the Comforter should be sent, and abide with us for ever."

"Well, then, Friend, as it doth abide in all that believe, it is, as John saith, 'the unction from the Holy One' with which we are anointed, and this 'abideth in ye, and ye need not that any man teach ye; for it shall teach ye all things, and it is truth, and is no lie;' so that, led by the Spirit, and taught by the Spirit, we need not the ministration of men."

"Now this," said I, "I feel convinced, is one of those texts, which, from its perversion, has occasioned all the enthusiasm and fanaticism that have overrun and turned the Christian world, as it were, upside down. These promises of the extraordinary operations of the Spirit were surely given exclusively to the Apostles, for the establishment and reception of the Gospel; these, I conceive, were the latter times, in which Joel the prophet said, 'God should pour out his Spirit upon all flesh, when young men shall see visions, and old men dream dreams;' and which St. Peter showed to have been fulfilled on the day of Pentecost, by the miraculous effusion of the Holy Ghost bursting upon him, and on his fellow-disciples, like torrents of water poured out upon thirsty land. It was of the same times, too, that God spoke by Jeremiah, 'Every man shall no more teach his neighbour, for they shall all know me, from the greatest to the least of them:' by which, I apprehend, was meant the fuller knowledge of God, to be revealed to the world on the coming of Christ. But the Gospel having been by these means once established, the props, which enabled the builders to raise the

edifice, were removed; and it now stands in its own strength, as a temple for all the world, that either see or hear of it, to repair unto, 'Jesus Christ being the chief corner-stone.' To conceive, however, in these our days, that every man, whatever may be his natural means or opportunities, is, of himself, to find the way that leadeth to life, and needeth not that any other should show it him, appears to me to be a misconstruction of this passage: 'Ye need not that any man teach you;' — a passage applied by an inspired apostle to others, who, as appears by the context, were equally possessed of the Spirit, and who were able, by the peculiar gifts bestowed upon them, to discern spirits, whether they were of God or Satan, and able also to distinguish true from pretended inspiration, and to detect imposture, and applicable to them only. If I may so express myself, the doctrine, therefore, of a perceptible, tangible inspiration, has ever appeared to me to be one fraught with error, and to be the exciting cause of a distempered imagination, and too frequently of fanatical madness." *

* The Quakers, who infer that all believers have still an unction or inspiration from the Holy Ghost, and hold

"Gently, Friend, gently," said Simon; "I am aware, as well as thee, that the infirmity and deceitfulness of the heart is such, that men have sometimes mistaken the unauthorised dictates of their own minds for the voice of a divine and unerring guide. But we, too, have the gift of the discerning of spirits; for the distinction between a true guide and a false one is very clear and evident. The false guide is the creature of human infirmity and misapprehension; the true

that such inspiration is superior to the Scriptures, are in a most dangerous error: as they dignify the productions of their own distempered brain with the name of *Revelations of the Spirit*. They also err greatly from the truth, who, on the pretence that the inspiration of the Spirit is continued to believers in every age, contend that the outward ministry of the word by pastors and teachers, set apart for the office, and even the Scriptures themselves, are unnecessary in the church. — Macknight on 1 John, xi. 27.

Whitfield himself confessed, "I find I have frequently written and spoken too much in my *own spirit*, when *I thought* I was writing and speaking entirely by the assistance of the *Spirit of God*.

Doddridge well remarks, that the Christian ministry was in the highest repute in the church, when the gifts of the Spirit were poured down upon it in the greatest abundance.—See Abp. Sharpe, and Slade's Annotations on 1 John, xi. 27.

guide is the day-spring from on high, coming immediately from God; in other words, the voice of the stranger is known from that of the true Shepherd, by the mode of their respective operations, and by the fruits they produce.* The former acts in a manner that betrays restlessness, confusion, and self-elevation; the latter, in a way the most humble and gentle; while the fruits produced by the one are self-love, confidence, and misdirected zeal—by the other, they will be those of tenderness, quietness, sobriety, and peace."†

"These," said I, "I think with you, are the tests by which the possession of the true Spirit is known to be in the one, and not in the other; still, surely, they afford not a sufficient ground for claiming such inspiration as would enable any one to say more than, 'in such an action, or in such words, *I trust*, I have the Spirit of God.' As to what you may call restlessness, confusion, confidence, and misdirected zeal, these may all appear very different in the opinion of

* Gurney's Peculiarities, p. 40.
† Ibid. p. 41.

other good men; and the pride of elevation, with which you tax others, may be as far from the inspiration of the Holy Spirit as the pride of humility which they retort upon you. Whether a man be humble, and of a sincerely pious mind, will be known to himself; and if he feels that he is so, he himself has the inward assurance that the Spirit of God is with him, and this will give him unfeigned joy. But this is all: others cannot have the same certainty of this that *he* has; for though his humility and charity may be outwardly manifested to us, yet *we* cannot tell whether they proceed from the true Spirit or not; and as he cannot work miracles in proof of his sincerity, like the Apostles, so we cannot trust in him as one divinely inspired to direct and teach us. Nor is it necessary we should; for we have Moses, the Prophets, and the Gospel; let us hear them, and let us, with the gift of our own reason and conscience, and the *still* suggestion of the Spirit within us, adhere to such as expound and teach these according to the truth, and I think we shall find the silent, secret influences of the Spirit all that God has given, and all that we can want."

"The celebrated Locke saith," continued the

Quaker, "that 'we can entertain no reasonable confidence in any supposed inward spiritual illumination, further than as we are furnished with evidence that such illumination proceeds from God.' Now this evidence we think we have; for the Scripture clearly shows us, that we are taught by the Spirit of God, and the results which follow from this teaching confirm the same."

"That the true believer," said I, "has the gift of the Holy Spirit *suggesting* to his mind what is good, or what may prove evil, I admit; and if the fruits which are enumerated by the Apostle, of long-suffering, goodness, and peace, ensue, he may be assured of it; but that he has a divine illumination putting into his mouth words not his own, but God's, as in the case of the prophets and apostles, is what I cannot possibly believe: for the teaching of the Spirit is by appointed means, such as were used by the apostles and first Christians, and sanctioned by the Scriptures."

"Well, Friend, I see we cannot agree. Our system is one altogether spiritual, and we worship simply 'in spirit and in truth:' we have no outward services or ceremonies."

"What!" I asked, "have you no sacraments? Do you not baptize, nor partake of the Lord's supper?"

"Neither, Friend. Outward rites and ceremonies were abolished by the New Covenant; 'for,' said the Apostle, 'when Christ cometh into the world, he saith, Sacrifice and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hast thou pleasure therein, which are offered by the law. *He taketh away the first, that he may establish the second.*'" *

"Permit me to ask," said I, "what this has to do with the rites and ceremonies of Christian worship? Christ, as I understand the Scriptures, abrogated the Mosaic law in order to establish the law of the Gospel. By his death the offerings of the temple were taken away, and the offering of sin made by the blood of Christ, was, by that act, established; but that prayer and preaching — the rite of baptism and the sacrament of the Lord's supper — that these were not to be observed after the death of Christ, and to be continually practised until his coming again, is what I think you never will be able to prove."

* Gurney's Peculiarities, p. 58.

"Friend, read the Scriptures again, and thee will see that John baptized with water, and Jesus with the Holy Ghost — that water-baptism was the practice of the Jews, but the baptism of Christ is that of the Spirit; for 'by one Spirit we are all baptized;' and I affirm that the command to the disciples to 'baptize all nations in the name of the Father, the Son, and Holy Ghost' — (for there is no mention made of water,) relates simply and exclusively to a *spiritual* baptism administered only to believers by the great High Priest, Jesus Christ." *

"Yet," said I, "the Apostles themselves baptized, and they baptized with water."

"I grant," returned Simon, "that upon some occasions they did; for by the efficacy of their inspired ministry they were able to turn away their hearers from idolatry, and convert them to the true faith; but this by no means affords any sufficient evidence that a similar rite is universally imperative on the ministers of Christi anity." †

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* Gurney's Peculiarities, p. 87.

† Ibid. p. 90.

"The primitive Christians who consigned all their affairs, and goods, and writings, with some mark of their Lord,

"Christ," said I, "explicitly commanded his followers to 'go and teach all nations, baptizing them;' adding, 'Lo, I am with you always, even unto the end of the world.' Now surely this was a command not only to his personal disciples, but to all others, who, in a ministerial capacity, should execute the same commission of teaching his religion, accompanied with a promise to be equally present to all of them, even unto the time of his second coming. That upon every occasion of baptism by his own disciples, they made use of water, you cannot deny; and what was the practice of the immediate disciples of the

usually writing Ιησȣ̂ς Χριςὸς θεȣ υἱὸς Σωτήρ, Jesus Christ, the Son of God our Saviour, made it an abbreviature by writing only the capitals; thus, Ι. Χ. Θ. Υ. Σ., which the heathen in mockery and derision made ἰχθὺς, which signifies a fish, and they used it for a name of reproach: but the Christians owned the name, and turned it into a pious metaphor, and were content that they should enjoy their pleasure in the acrostic. But upon that occasion Tertullian speaks pertinently to this article—*Nos pisciculi, secundum ἰχθὺν nostrum Jesum Christum, in aquâ nascimur.* Christ, whom you call a fish, we acknowledge to be our Lord and Saviour; and we, if you please, are the little fishes, for WE ARE BORN IN WATER: hence we derive our spiritual life."

Jer. Taylor's Life of Christ. Baptism, p. 298. 8vo. ed.

apostles? Without exception all the first Christians, and all Christians in the first ages of the church have, from the earliest to the present day, baptized, and baptized with water. And as I have somewhere seen it remarked, 'It is by water that we are sacramentally dead and buried, and by the Spirit that we are made alive."* Is then a custom sanctioned by uninterrupted antiquity to be done away in the present day by the mere fancy of man?" †

* Jer. Taylor's Life of Christ. Baptism.

"Unless as the Spirit is a necessary inward cause, so water were a necessary outward mean to our regeneration what construction should we give unto those words, wherein we are said to be new born, and that ἐξ ὕδατος, even of water? Why are we taught, that with water God doth purify and cleanse his church? Wherefore do the apostles of Christ term baptism a bath of regeneration? What purpose had they in giving men advice to receive outward baptism, and in persuading them, it did avail to remission of sins?" — Hooker's Ecc. Pol. lib. v. § 60.

* "Christ sent his Spirit upon the church at Pentecost and baptized them with fire, the Spirit appearing like a flame; but he appointed his apostles to baptize with water, and they did so, and their successors after them, every where and for ever, not expounding, but obeying the preceptive words of their Lord, which were almost the last that he spake upon earth. And I cannot think it neces-

"Friend," replied Simon, "call not this a fancy; it is the truth; for Paul himself saith, 'I thank God I baptized none of you, but Crispus, and Gaius, and the household of Stephanus, for Christ sent me *not to baptize*, but to preach.'"

"The commission given by Christ," said I, "to his disciples, included Paul as well as others; but his great business was to preach, while others, less gifted, were able to baptize, and did baptize. So St. Peter, after preaching to Cornelius, commanded him to undergo that ceremony. In the same manner when Philip, who was a deacon, wentand preached unto the people of Samaria, they were converted and baptized by him; but afterwards, when Peter and John went down thither, we find that, having prayed, 'they laid their hands upon them, and they received the Holy Ghost; for as yet they were only baptized in the name of the Lord Jesus.' So, also, Christ preached, and his disciples baptized, the

sary to prove this essential, by any more arguments. For these words are so plain, that they need no explanation; and yet if they had been obscure, the universal practice of the apostles and the church for ever is a sufficient declaration of the commandments."—Jer. Taylor's Life of Christ. Baptism, p. 895.

same reason operating evidently in both cases, lest their converts should conceive the baptism by Christ to be superior or different from that of the apostles; and that by the apostles to be better than that of their ordained followers. No; Water represents the image of death, receiving the body in its bosom, as in a sepulchre: while the quickening Spirit sends upon us a vigorous power or efficacy, renewing our souls from the death of sin unto the possession of life." *

This, Friend, is the general error into which thee as well as many of what are called learned theologians, both ancient and modern, have fallen, by insisting on the dangerous tenet, that the rite of baptism is regeneration." †

"Excuse me, Sir," I replied, "I myself do

* See Jer. Taylor's Life of Christ. Baptism, p. 309.

"To this end," he further says, "is the discourse of St. Paul who, having largely discoursed on our being baptized into the death of Christ, adds this as the corollary of all — *He that is dead is freed from sin*, —that is, being mortified and buried in the waters of baptism, we have a new life of righteousness put into us; we are quitted from the dominion of sin, and are planted together in the likeness of Christ's resurrection, that henceforth we should not serve sin."

† Gurney's Peculiarities, p. 115.

not, nor do I conceive it possible that any who can be called a theologian, however unlearned, should make the gross mistake of ascribing to an outward rite what can only be the accompanying inward grace. I understand the ceremony of baptism duly administered to be, by the operation of the Holy Spirit, the vehicle of grace to the believer's soul."

"And I repeat," rejoined Simon, "that we consider the typical ceremony of baptism as emanating from a Jewish custom, which was to be done away by the establishment of the New Covenant; and, in the same manner, we regard the celebration of the Lord's Supper as springing from that of the Passover to be, also, abrogated by the death of Christ and the law of the Gospel. It is certain, that the latter act in particular was no more commanded to be observed by us than it was intended to perpetuate the act of the Saviour in washing the feet of his disciples, 'that they might do as he had done.'"

"That these sacraments were founded on Jewish practices, with a new *spirit* attached to them, is, to me, no objection against the continuance of the institution; and I cannot therefore consider them as included in the design of abolishing the

old law, of which, in their spiritual sense, they were no part. On the contrary, it seems more reasonable to suppose that it was in this way that 'old things became new.' But beside all this you are to bear in mind that the eucharist, which was actually administered by Christ in his own person, was enjoined to be continued afterwards *in remembrance of him;* and it was in compliance with this injunction that St. Paul commanded a man to examine himself, and so to 'eat of that bread, and drink of that cup:' a duty in which we may consider that he was followed by the very first Christians, both by the rebukes he gave to the Corinthians for their unworthy manner of celebrating the Lord's supper, and by the very strong reason which he at the same time assigns, not only for his own performance of it, but for that of all successive ages: As oft as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.' — Every Christian, I should have conceived, must acknowledge it to be necessary to preserve the memory of Christ's death and of its marvellous benefits, by the means which he himself has appointed, and to engraft and fix it perpetually upon the mind by such symbols, as

he judged the most effective; especially after the directions which St. Paul gave as to the manner of celebrating the rite, grounded, as these were, upon instructions which he himself had received immediately from Christ; 'for,' says he, 'I have received of the Lord (by revelation) that which also I delivered unto you. The cup of blessing which *we* bless, is it not the communion of the blood of Christ? The bread which *we* break, is it not the communion of the body of Christ?'"

"And what is the consequence of this?" asked the Quaker. "Thousands who receive it, in their ignorance, in the hour of death, depend upon it as a saving ordinance." *

"Impossible!" I exclaimed. "Surely they who administer it must know, and must instruct their communicants, that this rite, like that of baptism, is only a vehicle of an inward grace; for assuredly to those who *faithfully* receive it 'the body and blood of Christ,' as we often hear even children repeating, 'are verily and indeed taken,' though after a spiritual manner. It is

* Gurney's Peculiarities, p. 115.

not only, I conceive, a powerful means of grace, but is also an instrument of reconciliation with God; for there is no condemnation to them that are in Christ Jesus." *

"Well, Friend," added Simon, "I do not condemn others, who, from an earnest desire to obey Christ, are led to differ from ourselves. But, I must tell thee, that we do not approve of the ordination of the ministers of the established church; for when they are candidates for the holy office they profess to be inwardly moved, and their bishops, by the imposition of their hands, assume a power they have not, and which they know they do not possess." †

* Whereas therefore in our infancy we are incorporated into Christ, and by baptism receive the grace of his Spirit, without any sense or feeling of the gift which God bestoweth, in the eucharist we so receive the gift of God, that we know by grace what the grace is which God giveth us; the degrees of our increase in holiness and virtue we see, and can judge of them; we understand that the strength of our life, begun in Christ, is Christ, that his flesh is meat and his blood drink, not by surmised imagination, but truly, even so truly, that through faith we perceive in the body and blood sacramentally presented the very taste of eternal life; the grace of the sacrament is here as the food which we eat and drink. — Hooker's Ecc. Pol. lib. v. § 67.

† Gurney's Peculiarities, p. 145.

"On this head," said I, "I can say nothing from my own knowledge, but I should think that you, of all people, ought to be the last to question the grounds of any who claim the possession of an inward spiritual influence on their minds; but, if what I have casually gathered from others may be relied on, this representation of yours is very far from being correct, for I have been given to understand that the candidate for orders does not positively say that *he is moved by* the Holy Ghost, but *trusts* that he is so; and so far from the bishops' knowing that the power which they exercise does not belong to them, I have heard, again and again, that they consider themselves to be possessed of the most satisfactory proofs that their power of ordaining comes to them, and may be traced in a direct line, from the apostles themselves.* If then you be a lover of truth, you ought at least to be sure that these are false assumptions before you declare them to be such; for you are to remember, that you have no excuse for being in

* See this in Bp. Hall's Episcopacy by Divine Right, vol. iii. p. 157, and also Bp. Taylor's Episcopacy asserted. Por. Dis. p. 176.

error upon this or any other point, if it be as you say, 'that you are sensibly illuminated by the Spirit.' "

The Quaker was here put to silence, and manifested a disinclination to pursue the subject further, and, taking up the volume which he had laid down, left me to my own reflections: as, however, there were other points that I wanted to understand, I now addressed myself to the elder of my female companions.

"If," said I, "it be true that the ministry of the Friends is at times exercised by women, on what grounds do they justify so singular a practice?"

"It is perfectly true," she replied, "that women do minister among us, because, firstly, the soul of a female is of equal value in the sight of God with that of a male; secondly, because Miriam, Deborah, Hannah, and others, were prophetesses in old times; and, lastly, because Priscilla and Aquila and others were teachers and fellow-labourers in Christ in the times of the Apostles."

"But Christ," I replied, "appointed none but men to teach, and, therefore, to preach, for the one comprehends the other. There might

be, and there doubtless were, women, who instructed privately at home and in their own neighbourhood, but I know of no authority the Scriptures give for a woman undertaking the sacred office of a public teacher. On the day of Pentecost, I acknowledge upon the authority of the sacred historian, that on the effusion of the Holy Ghost, both men and women received it and 'spake as the Spirit gave them utterance,' prophesying as Elisabeth the mother of John had done; but all this was quite unconnected with the public preaching of the Gospel. Indeed, St. Paul, if I mistake not, prohibited women from speaking in churches, and from teaching altogether. Those extraordinary gifts of speaking with tongues and prophesying, which I admit that God at that time bestowed not only upon men but upon women also, made it more difficult to confine them within private bounds, on which account the Apostle's ordinance was necessary against women's public admission to teach, and hence he declares — 'I permit not a woman to teach,' but enjoin that 'your women in churches be silent.'" *

* Hooker's Ecc. Pol. lib. v. § 62.

"But, Friend, thee entirely mistake; women with us do not teach, nor do they speak in churches; they only *prophesy*, delivering what is communicated to them by direct inspiration; and this the Apostles sanctioned."

"I think," said I, "you should be cautious how you declare, what you utter under the supposed influence of the Spirit, to be divine revelation; and I say this, because I myself have heard others, who are as convinced of their own inspiration as you can be,—men actuated by the sincerest and best motives, and by similar feelings, and the like assurances with yourselves, utter such things, as, if written down, no rational mind could receive, or could believe to have been delivered by one endowed with common sense. To me, indeed, it seems a species of the same blasphemy for any one, in these days, to put the stamp of divine revelation upon what he himself utters or delivers, as to pretend that he possesses a divine power to work miracles. I could wish that every where men only should teach and all should pray. No sight can be more delightful, and no sound so grateful and harmonious as a devout congregation assembled

and with one voice lifting up their prayers to heaven."

"Friend," said Hannah, "we assemble together, but we pray not aloud, but secretly and silently in the spirit."

"From the time of Moses to this day," said I, "the people of God, when assembled in public worship, have raised their voices in prayer and thanksgiving and praise to heaven; and Christ himself hath taught us in what manner we are to offer the sacrifice of prayer to his heavenly Father.—The Cherubim and Seraphim and all the host of heaven praise the Great God Almighty, continually crying, 'Holy, holy, holy, Lord God;' and in accordance with all this, the Saviour, when he gave us that simple and comprehensive form of prayer, which we find in the Gospel, commanded that we should utter it aloud—'When,' said he, 'ye pray, *say* ——'"

Here Hannah broke from the discussion, seizing on the opportunity afforded by the stopping of the coach, to get away from a question, which I think it would have puzzled the whole of her society fairly to have answered. After some little time spent by them in enqui-

ries after the distance of the friend's house to which they were going, I perceived that the time was short, and the opportunity not to be lost, and accordingly resumed the subject by now, in the last place, addressing myself to the fair Rachael.

"I have taken the liberty," said I, "of making many enquiries of your friends here, and feel obliged for the information they have given me; perhaps you will permit me to ask you a question or two upon a matter of less importance,"

"Willingly," she replied.

"How is it, then, that the Friends use not the harmless titles that custom has adopted in our manner of addressing each other?"

"Because Scripture forbids the exaltation of the creature, and enjoins humility and self-abasement.—'Be ye not called Rabbi, nor Master, nor Father,' is the sacred injunction."

"Yes," I replied, "but this injunction, as I understand it, was levelled against the spiritual assumption of those who, under such titles, enforced the traditions of men, rather than the laws of God. But it can hardly be considered that in the manner in which they are now

ordinarily used, they have a tendency to excite such pride. Why then should you object to that which, in the language of a recent writer, 'cannot in reality, or with a view to better things and a better world, in any manner detract from the greatness, or lower the credit of one worthy, pious plebeian:' to distinctions which, in fact, ought to be regarded only like money, not so much according to the real merit of those who bear them, as to the imaginary value stamped upon them by law and custom? It was well said by an observer of the French revolution, when the illuminati were railing at titles and voting by acclamation for their abolition, 'Why, if you think these things so vain and frivolous, try to deprive your opponents of them? If they really be so, how can you expose the obnoxious nobles more than by letting them continue to bear them? Your very opposition to them shows that they have some weight in society, and you expect to appear greater yourselves when others are deprived of them.'* Besides, we find St. Luke calling

* Heraldic Anomalies, vol. ii. p. 239.

Theophilus by the title of 'most excellent,'—and St. Paul addressing Festus by that of 'most noble.'"

"Friend," answered Simon, "if thee were to look at the original, thee would find these were indicative of the power they held, and not of their excellence nor their nobility." *

"I conceive the original in both cases to be expressive as well of the rank as of the power of each; for these titles were undoubtedly marks of distinction, and whether that distinction emanated from their office or their birth, is a matter of indifference."

"At all events," continued he, "they were not misapplied, when addressed to the persons here alluded to."

"Neither can you suppose them misapplied in all cases where we use them," I rejoined. "I will take upon me to say, that we have among us as many Felixes, at least, as were to be found among the Romans, and infinitely fewer Festuses. But why quarrel with names? or why

* Gurney's Peculiarities, p. 290.

impute the crime of speaking falsehood to those who, with a courtesy that is not only harmless, but carries also kindness and conciliation with it, adopt a phraseology of convenience rather than of formal correctness? And, in the same manner, with respect to our customs; why depart from them or why mark them with contempt, if there be nothing in them offensive, and they only distantly tend to good? If we uncover our heads when we enter the dwellings of men, we do so to mark that respect for each other which accords so well with the feelings sanctioned by religion; and if a social principle prompts this, whenever we salute each other by the way, or come beneath our roofs, a principle of a higher nature suggests and enjoins it, whenever we enter the House of God. You are to consider, too, the effect of outward actions upon the minds of men. The poor of the land are not in the same situation of being above want, as in your small community; consequently there are, unhappily, multitudes very ignorant and very unable to reflect. If these humble and lowly creatures see such as they respect and honour paying an outward mark of regard and reverence to magistrates, as administrators of the

laws,—to nobles, as the guardians of the liberty they enjoy,—to the king, as him whom the laws of God and man require to be honoured, they are brought to follow their example, and example frequently operates more strongly than precept. If such hapless creatures see men eminent for their piety entering the sacred temple with their heads uncovered, and falling on their knees, when in the act of supplication, they learn from the outward gesture to consider this as done from veneration to the Almighty Being in whose house they are; and by this they are themselves led to meditate upon his perfections with feelings of respect and reverence, and thus going on from one step of consideration to another, they are at length led from that which at first was merely an outward obeisance to entertain and cherish the inward feelings of fear and love towards their Maker. He who knows any thing of human nature must be sensible of this; and the more he knows of man, the more he will be convinced of the truth of the observation."

"Friend," said Hannah, "though we cannot agree with thee, yet what thee sayest has reason

in it; and I trust that we each of us do that which seemeth right in our sight."

At this friendly speech of her mother, the eyes of Rachael were again turned upon me.

"I should like," said she, "if we were not at our journey's end, to ask thee many things concerning what thee hast seen in foreign lands, when thee wert with the country's host: for, surely, thee could tell of marvellous things."

"I could tell you more than enough," I replied, "to convince you, that the British soldier in the field of battle, though fighting for his country, his home, his liberty, and his religion, fights without the excitation of wicked passions; nor does he wantonly shed a single drop of blood, nor harbour a feeling of hatred to his fellow men; and when the conflict is past, the sufferings of his enemy sink deeply in his breast, and cause him to spare neither fatigue of body nor exertion of mind to alleviate them, and to prove that, even in the midst of war and contention, Christian charity is still uppermost with him, as the guide and spring of his conduct. I could tell you, Rachael (if according to the custom of your own persuasion, I may so address you), many a plaintive tale that would

interest you and many others, to convince you, that the soldier who is brave has a heart formed for virtue, and that he carries in his breast the tenderest sensibility and the kindest feelings; that he deserves not to be regarded with abhorrence as a man of war, much less as a man of blood; but as one exposed to many temptations in a profession which the natural diversities of the human mind and the unfortunate excesses of human passions render necessary, yet in the midst of these, discharging the duties he owes to God and man with constancy and sincerity."

The tender heart of my young fellow-traveller was affected at my words. The coach stopped—Simon and Hannah bade me a kind farewell, and upon getting out to assist them in alighting from the vehicle, I thought Rachael held my hand firmer and for a longer time than mere convenience or safety required; but—I might be mistaken.

THE CHURCHMAN.

THE CHURCHMAN.

I HAD now been at home for more than three months, during which time my thoughts were so frequently roving to distant places, and dwelling on distant objects, that, to make my solitude supportable, I found the only way was to prosecute with greater vigour my enquiries into religious subjects, so that I might, as soon as possible, come to some point on which I might satisfactorily rest my hopes, as long as I should continue a stranger and a pilgrim upon earth. My consideration of the tenets of the Unitarian Deists had led me to see, distinctly, that they were far removed from the genuine spirit of Christianity, the godly fabric of which appeared to me to be utterly disjointed, by the removal of the "chief corner stone" that was to keep it together. The Arian scheme of making the Saviour a divine essence, but distinct from God the Father, was equally void of

strength to support it, exclusive of all considerations of its tendency to favour polytheism. Calvinism, though it offered much that was good, in my estimation, carried more in it that was not so. Its absolute decrees for man's positive damnation, which no power of virtue, no love of good, no exercise of truth, were able to counteract,—its destruction of the freedom of the human will,—its extravagance,—its presumption,—its spoliation of God's mercy and justice, were peculiarities which I could in no way reconcile to reason, common sense, or to the fair interpretation of Scripture; while connected with much of all this, the Antinomian system laying claim to a tangible inspiration, the organ of a rapturous and heated enthusiasm, which neither a moral law nor a moral sense of virtue could check, put still more out of sight what I conceived to be the main and leading designs of Christianity, as well as of every former dispensation of God's will. Materialism was only another name for philosophical atheism. Arminianism was more rational and more agreeable to the sense of Scripture than all the other systems enumerated, but it was not strictly consonant with it. Catholicism was a gorgeous

superstition, that ran directly counter to the truth as it is in Jesus, requiring a revelation not yet known either by its advocates or its assailants, to make it intelligible, and something still more to make it rational: while, running in a directly opposite way to all this, Quakerism presented itself more as a religion for ethereal than for corporeal beings: having so refined upon the system of the Gospel that the brilliancy of Christianity only remained, but the essence was gone. I came next to the investigation of the principles and tenets of the Established Church, as the only hope now left to me of a resting place for my long unsettled thoughts; and on this enquiry I entered with more than common anxiety; for if I could not find satisfaction here, I was left separated from any religious communion with my countrymen, and could only maintain in private the sentiments of my heart and understanding, and discharge the duty of religious worship, according to the dictates of my own conscience, by myself, unblest by the example and sanction of others. I now, therefore, attended the service of my parish church, and with regret I speak it, for the first time of my life, with earnestness

of intention. Our Rector was a man who had passed the meridian of a spotless life, beloved by all around him; for though his parishioners were many, and there were dissenters among them, yet they were all intimately known to him. Their kindred had, the greater part of them, been committed to the earth during his ministry:—there were few among them whom he had not united in the ties of wedlock, and none of their offspring upon whom he had not poured the waters of regeneration. For correction, he had visited few; in the hour of sickness, most; and in the way of fellowship, all of them. Abroad his charity ran in a clear and silent stream, almost unobserved, yet giving nutriment and life to all around him. At home he was serene and cheerful, and at times even gay: but, it was within the walls of the sacred temple that this man of God shone pre-eminent, not for his mighty words and actions, but for the plain simplicity of his manners, for the piety and fervour of his devotion, and for his calm persuasive eloquence. 'Twas in him that the ideal good man was seen actually to exist.

"At church, with meek and unaffected grace,
His looks adorned the venerable place;
Truth from his lips prevailed with double sway,
And fools, who came to scoff, remained to pray."

There was scarcely one in the town that had not applied to him for advice. If any embarked in trade at home, or at a distance, it was only in such a branch and with such connexions, as he sanctioned. If a youth was to be apprenticed, it could not be spoken of for a certainty until the Rector's approval had been obtained: and if a suitable match was hinted at by him, there was no peace in his little Israel until it was accomplished; and what was, perhaps, strange though common, this peace was always permanent. Many and many a time had I passed by the good man, and received and returned the acknowledgments he made: but he knew my character and former habits of thinking, and though various were his attempts to gain my attention, yet I repelled them, and he remained at a distance from me. At the time of my alarming illness, there were some who were surprised at his not having gained access to "the strange officer," as they called me; but he met with no encouragement, and

when he learnt from my medical attendant that, though a change was wrought in my mind, I was determined to be biassed by no sect or party, but solely to be governed by my own judgment after enquiry made, he still kept aloof; and it was only upon my first attendance on the service of his church that the spell was broken; when the signal being thus given, my door was at length opened by him. Happy, indeed, I now consider myself that it was so, for such a guide was rarely to be met with. He that could speak in plain and homely truth to the lowest, and could display the beauties of the Gospel with a simplicity that none could fail of understanding, had the power, also, for he had the scholarship, to enter into the most subtile argument, to unravel the web of sophistry, and set forth, with all the perspicuity of learning and genius, the doctrines of Christianity in their true light; and he could enforce them with an energy peculiarly his own, so as to bring home to every breast conviction of their truth. All this he would do with so much humility and tenderness, and with such strength of reasoning as to convince the judgment and satisfy the conscience: indeed, the success of his arguments

was attributable to no artifice, but solely to the certainty wrought in the mind of his hearer that he was in earnest in what he urged, and that it was his object to expose truth in all its simplicity, and to work conviction rather than to gain a triumph over his adversary. His mode of reading the common prayer was distinct and audible, neither drawn out so as to tire, nor hurried so as to disgust; while the easy modulation of his mellowed voice gave a variety that best accorded with the nature of every supplication: indeed, it was the reading of one who felt every word he uttered, — of one, accustomed to pray with fervour, — of one who saw nothing and none before his eyes but the great God he addressed, so as to render it almost next to impossible that his manner and feelings should not be communicated to those around him, and cause them also to adore the great Being, who in their mental eyes, stood amidst such as were there gathered together in his name. Of his preaching what shall I say more than that it was truly apostolical? One might almost read in the lineaments of his face what his tongue was about to utter. He was all earnestness, now encouraging by hopes, now stimulating by

fears, and now persuading by love. Divine love was the beginning and close of every theme. When he touched upon the majesty of God, from the transcendent holiness and purity of whose nature he led his hearers to the consideration of his hatred of sin, he raised in every breast, a sensation of reverence and awe;—when he spoke of the gracious influence of his Holy Spirit, he seemed like one pouring a balm of consolation on the mind;—whenever he descanted upon the compassionate mercies of the divine Redeemer, tears might be seen standing in the eyes of his congregation like dew, ready to fall for the refreshment of their souls. He was all to his flock, and his flock was every thing to him:—

"To these his heart, his love, his griefs were given,
While all his serious thoughts had rest in
Heav'n."

It was this holy man who showed me on different occasions, with convincing clearness, how the Church unfolded the great doctrines of Christianity from the Scriptures themselves: but I remember on one day more particularly, when after one of his most striking discourses I

found him alone in his study, and the conversation turning, as usual, upon the subject now uppermost in my thoughts, he was led to explain to me, more at large, by what steps he drew from the only pure fountain of all wisdom the truths which he was desirous of impressing upon his congregation, how the Almighty Father, his Only-begotten Son, and the Holy Spirit constituted one and the same God, to whom separately and jointly, he considered that the attributes of the Deity were given and belonged. On the one hand, he pointed out the fundamental doctrine of original sin, as it is called, and showed me, in a way that worked conviction in my mind, the lamentable consequence of Adam's transgressions in that depravation of his nature, which was thus transmitted to all his posterity; on the other, he dwelt with delight on the still more important doctrine, he said, (if he might so call it, where it was equally necessary to believe in both, in order to understand the great scheme of Redemption,) of the atonement made by Christ Jesus. Of this he explained the nature, together with the reason which he had, from numberless passages of

Scripture, for entertaining it, and its perfect consistency with the attributes of the Deity, and the extension of its benefits to all mankind, who should sincerely strive to become partakers of them. It was here that the good man dwelt upon the error of those who conceive repentance and amendment of life sufficient of themselves to remove that stain of sin with which we are born, and which receives a deeper dye from our own actual transgressions. "The sinner," said he, "may repent, he may reform, but how can he recover his lost state? or how can it be thought that such repentance however sincere, or such amendment however confirmed, can atone for transgression, or make satisfaction such as a divine Being 'who is of purer eyes than to behold iniquity' can accept? It was to answer that great end, which it was utterly impossible for man, by himself, with sin thus in every way cleaving to him, to accomplish, that Christ the Son of God died:—he died that by his precious blood 'he might redeem us from all iniquity, and that he might give himself a ransom for all,' and became the sacrifice of 'propitiation for the sins of all.' Under these various expressions is his offering of himself

represented to us in the Scriptures of the New Testament, which thus accord in the most exact and precise manner with the prophet's description of Him given 700 years before, that 'he bore our griefs and carried our sorrows, and the Lord laid on Him the iniquities of us all.' Thus it is that divine justice has been appeased and satisfied; and that man is pardoned, and the gates of mercy are thrown open to all who are willing to become partakers of that mercy, through repentance and faith in his name and his meritorious sufferings, all the prophets concurring with Isaiah in giving witness to Him, 'that through his name whosoever believeth in Him, shall receive remission of sins.' Thus then," he continued, "'being justified by faith we have peace with God through our Lord Jesus Christ;' (I need not tell you that I here quote the words of Scripture;) and again — 'By grace are we saved through faith,' but mark, 'not of ourselves,' and not for our own works and deservings; for by his own works man cannot make himself righteous, neither in part, nor in the whole: for this our justification is solely and exclusively the gift and the office of God, and is a thing which we receive and

take of Him by his free mercy, and by the only merits of his dearly beloved Son, our Redeemer, Saviour, and Justifier. Now this doctrine of justification by faith without works is one which has too often been sadly mistaken and misapplied; and it is therefore of the highest consequence that we should come to a right understanding of it. In the first place, it does not mean that this our own act of believing in Christ, or this our faith in Him, is the thing which justifies, or causes us to deserve justification; (for that would be to assume to ourselves a certain degree of merit, which by the whole tenor of the Gospel we are forbidden to do;) but the meaning is, — that although we hear the word of God, and sincerely believe in every part of it, and although we abound in every Christian virtue and in all Christian works, we must renounce the merit of all these virtues and works, and of all that we can possibly do hereafter, as things far too weak and imperfect, and as altogether insufficient to deserve remission of our sins and justification; for these, therefore, we must trust only in God's mercy, and in that sacrifice which our High Priest and Saviour Christ Jesus, the Son of God, once offered for

us upon the cross, in order to obtain that grace and pardon for us. *

"Christ, therefore," he proceeded, "is the only meritorious cause of man's justification; and that by the mercy of God, through a *true* and *lively* faith on our part. The next thing, then, to consider is, the return which our Christian Scriptures teach us that it is our

* See the 2d and 3d Homilies.

"Paul does not say simply that a man is justified without works, but '*without the works of the law*;' nor yet by faith alone, but 'by faith which worketh by love.' Faith has its own works, which may be different from the works of the law. We are justified therefore by faith, but by a living, not a dead faith, and that faith alone which acts is accounted living. Hence we are justified by faith without the works of the law, but not without the works of faith; inasmuch as a living and true faith cannot consist without works, though these latter may differ from the works of the written law. Such were those of Abraham and Rahab: to these may be added the instance of Phineas, whose action 'was counted unto him for righteousness,' (Ps. cvi. 31.)—the very same words used in the case of Abraham. Nor will it be denied that Phineas was justified in the sight of God, rather than of men, and that his work (Numb. xxv. 11, 12.) was a work of faith, and not of the law. Phineas, therefore, was justified not by faith alone, but also by the works of faith..' — Milton's Christian Doctrine, art. *Justification.*

duty to make to God for this his great and undeserved mercy towards us, and the nature of that faith through which we are justified. The first of these may be despatched in a few words; for it is most plain that we are by this faith bound to love the Lord our God with all our heart, and with all our soul, and with all our mind, and with all our strength; and that this love of God is most effectually proved and shown by keeping his commandments. Nor to those who study the Scriptures merely from a desire of finding the truth and acting up to it, can there be any greater difficulty as to the nature of the faith required of us. It clearly cannot be sufficient that we should merely believe in all the truths of Scripture, for this is a belief which even the devils entertain with trembling; but our faith must be of a kind which does not lie dead in the heart, but is lively and fruitful in bringing forth good works, especially those of brotherly love and charity, and disposing the mind to a steady and regular performance of such works, on the principle of obedience to God who has commanded them, and in the assurance of that everlasting reward, which for

the sake and through the merits of his blessed Son he has promised to such obedience.

"I will not weary you, Captain Mordaunt, with quotations in proof of this doctrine of our church. The attention which you appear to have paid to the Holy Scriptures does not permit me, for a moment, to suppose that you can ever have assented to the notions of those who would separate a right and true faith from good works. The only wonder is that any man can ever have done it, at least after reading any part of the life and doctrines of our Blessed Lord, to say nothing of the precepts and exhortations of his apostles in their several epistles. In fact, as you well know, there is not one of these precepts and exhortations, either of our Lord or his apostles throughout the whole of the New Testament, which is not directed to the promotion of piety and virtue in general, or to some particular acts and parts of them — not a promise which has not a like object, nor a threatening which is not denounced against some kind and manner of ungodliness and unrighteousness. And even were this not so plainly marked in every page and almost every line of the Gospel, it might be sufficient

for us to know upon the highest of all authorities, that these our works will most certainly be taken into account at the last great day of judgment, and will have a fearful influence upon the portion to be assigned to us in all eternity. For 'the Son of Man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works:'— 'And all that are in the grave shall hear his voice and shall come forth;'—'they that have *done good*, to the resurrection of life, and they that have *done evil*, unto the resurrection of damnation.' This the Son of God has declared to us in words that cannot be misunderstood,—shall man, therefore, weak, erring man, misinterpreting what he has but partially considered, or can but imperfectly understand, presume to say that *faith* is all in all, and that *works* are useless, or absolutely nothing, or altogether needless? I really, Sir, find it difficult to refrain from some degree of warmth whenever I speak or think of this most pernicious error, which some self-appointed teachers so fearlessly propagate among their ignorant and unwary disciples; nor do I think that I can ever properly discharge my ministerial functions, unless, when

discoursing of faith, I comply with the apostolic precept, and be particularly cautious to affirm most constantly and earnestly, 'that they which have believed in God be careful to maintain good works;'—and 'that they be steadfast, immoveable, and always abounding in them.' At the same time, however, be assured that I shudder at the opposite error of the Romish church, and at that most impious and arrogant notion which they hold, that any man can so *abound* in works of righteousness, as to be able from his own superabundance to supply the deficiencies of others; a notion which is as inconsistent with all ideas of that Christian humility, which both the precepts and practice of our blessed Lord made imperative upon us, as the doctrine of the Antinomians is subversive of the main design not merely of Christianity itself, but of every other dispensation of the divine will from the beginning of the world—namely, that every man should serve the Lord in a steady course of holy obedience all the days of his life."

"I really, Sir," said I, "should be ashamed of myself, could I for a moment hesitate to express my hearty concurrence with you in these

sentiments. In fact, there is nothing in all the history of mankind, as far as I am conversant with it, that has ever struck me with greater astonishment than that there should ever have been found any persons whatever, capable of entertaining opinions like these, so utterly in opposition to the truths of the Gospel."

"Strange as these things," he replied, "may appear to you, the more you read of ecclesiastical history, the more you will find in it to raise your astonishment. For, as it has been justly remarked by a distinguished writer of our church, 'that which was once said of the errors of philosophy, may, with as much truth, be applied to Christianity; and it is scarcely possible to name or to invent an opinion, more absurd in itself, or more hurtful to society, or more fatal to the cause of piety and virtue, than many of those which have actually been maintained by men, who called themselves Christians.'* And it is the knowledge of these," he continued, "which has ever made me consider it to be as necessary to place some check, not however interfering

* Balguy, Archdeacon of Winchester's Sermons and Charges, p. 261.

with the rights of conscience, upon the unbounded speculations of the human mind in matters of a religious nature, and to have in every country some fixed standard of faith and doctrine, with an establishment to support it; as it is to restrain mankind in certain actions by a system of laws with a civil government to uphold these. Such a standard *we* have in the articles of our Church; and to the excellency of these, and the obligation laid upon its ministers to subscribe to them before they are admitted to their sacred functions, and to conform to them afterwards in their teaching, I cannot but attribute, under Divine Providence, the preservation of that church in the apostolical purity, in which it was originally established. For look at the various classes of those who have seceded from us: you will see them for want of such a bond of union continually wavering in points of belief, and, consequently, to a great degree, in those of practice, branching off continually into new parties, and these as continually running into greater extremes than their parent-stock, till at last there is little or nothing more than the mere name of true religion to be found among them. This the experience of almost every day shows to be

the case in our own country; and this evil, if I am rightly informed, prevails to an equal, if not even to a greater degree in the Protestant part of Germany."*

There was not a word uttered, nor a position advanced by this faithful shepherd that I did not readily admit. In fact, it was the developement of my own belief, a belief founded upon the careful study of a sober interpretation of the sacred volume. But there were other points which I desired to touch upon, as having in the course of my reading engaged much of my time and reflection.

"How, Sir," I asked, "is it that the Church of England considers the question of conversion?"

"In a general view," he answered, "the term may be applied to those who from a state of heathenism, or any other erroneous belief, are led to embrace the religion of Christ. This is the primary signification of the word, but it is no less applicable to those also who have pro-

* See "The State of the Protestant Religion in Germany," by the Reverend J. Rose;—a volume, on every account, worthy of the attention of the reader, and particularly of the clergy.

fessed the Gospel, but yet have been Christians in name only, whenever through the grace of the Divine Spirit they are brought to a true sense of their former sinfulness, and to a firm resolution of acting up for the time to come, with all their might, to the principles and duties of their religion. But there is still another class of men to whom also the term may be applied; for, unhappily, there are many who neglect a great part of those religious duties which have respect to God and their fellow-creatures, and yet live without the impeachment of any open transgression: — men who, indeed, are not devoid of kindness to other men, and who exercise acts of benevolence, and are ready to aid in the propagation of religion, 'giving alms of their goods, turning not their faces from any poor man, but providing for the sick and needy;' yet doing all this from no love of God, no actual religious feeling, but simply because they are moved by some natural sympathy, or because they would be thought well of by those around them, and would live in peace with all men. This is the morally good man, but he is not that good man to whom blessedness is ascribed in Scripture, and who, indeed, does all these things; but does

them solely for the love, and in the fear of God, and looks not ever to the praise of men, but in all his deeds seeks only for the approbation of his Maker, and hopes only for acceptance with Him. He therefore frequents his church, not after the manner, I fear, of too many, from the desire of affording a good example to others, but that he may by prayer and supplication make his own peace with heaven for past transgression; that he may obtain the assistance of God's Holy Spirit to lead him in the way of truth, and of a better obedience for the time to come; and that he may work out his salvation, through Christ, with fear and trembling. Now when the moral man, however late in life, attains by the grace of God this knowledge; when, reflecting upon the truths of Holy Writ, he finds that he has hitherto walked without the light of heaven, that all the good which he has considered himself to have done in past time, he has done without those motives which alone can sanctify the act; and that, after all, even had it been done upon right motives, he still is but an unprofitable servant, who must look for the acceptance of his imperfect services, and for final salvation only to the mercy of God through Christ Jesus; — when, I say, the moral man sees and

feels all this, and resolves to walk hereafter according to this rule of faith and a holy obedience, he, also, then may be said to be converted."

"Exactly so," said I, "but then let me ask, how is it that this conversion is wrought in him?"

"By a variety of ways," replied the pastor, "but certainly not by a miracle or any instantaneous impulse, as some would represent it: for it is affirmed by some, that the free grace of God is given in his own appointed time, and that when bestowed it is sensibly *felt* by the recipient, and in such a way as that it cannot be mistaken: that without this feeling, men, however good, however truly religious they may have been, cannot come to salvation; that in the congregations of those who worship God in spirit and in truth, there are some among them that have received this grace, and others that have not. All this may be found in the creed of the Antinomian or the Calvinist, but I can find it no where represented in the Gospel of Jesus, either that this conversion is instantaneous, or that it must of necessity be wrought in all alike, whatever may have been their previous character and conduct, whether sincerely religious or not; or that it is sensibly felt, and that the precise moment in which it is wrought may be ascer-

tained. In opposition to all such opinions, therefore, our church, guided by Scripture fairly interpreted, considers this change of heart and disposition to be effected only in the manner, and necessary only in the persons, of such as I have already stated;—she considers it to be confined to the case of heathens and of men of whatever profession who have lived without God in the world; esteeming all humble Christians who, having been washed in the laver of regeneration, have kept on the even tenor of a blameless life, living in the fear of God and in obedience to his will, to stand in no need of it. In short, conversion and amendment of life are convertible terms. 'Repent and be converted, that your sins may be blotted out:' — this is the language of one of the chief of the apostles. Let us then look here, as in all other doubtful points, to Scripture, our only safe guide in these matters, and see upon whom this grace of conversion, or this gift of seeing in a strong light the necessity of amendment of life, is here represented to have fallen. Clearly upon Jews and Gentiles turning from their former state of belief or unbelief, to the new faith in Christ; upon those who were witnesses of the effusion of the Holy Spirit upon the apostles; upon those

who were 'turned from idols to serve the living God,' or those who left a ceremonial for a spiritual law; upon Cornelius, upon Paul, and others: in all which cases the conversion was wrought with signs and wonders, and works beyond the power of man to perform. But miracles have now ceased, and in our times men are led solely by the evidence of their senses, and by the gradual conviction of their minds, by persuasion and by exhortation, to know Him whom in past time they have persecuted by their evil life and conversation, and to come unto Christ, and to learn of Him, and so to find rest for their souls. In all this, indeed, we acknowledge the co-operating influence of the Holy Spirit; but still, as are the means, so is the effect progressive; and to maintain the contrary is the error of enthusiasm and presumption. Moreover the conversion of a sinner is not more apparent to himself than to those who live with him. He that was a slave to worldly honours and riches, but has now renounced these vain pursuits, and placed his treasures in heaven; he that was swelled up with pride, but is now humble; he that was sensual, intemperate, and profane, but is now chaste, sober, and religious;

he that was dishonest and selfish, but is now just and disinterested; he that was litigious and passionate, but is now peaceful and composed; he that was envious, revengeful, and implacable, but is become charitable, forbearing, and forgiving; he that was only a lover of pleasures, but is now the lover of God; he that sought the broad path to destruction, but has now changed his course for the straight and narrow way which leadeth to life; he that was dead in sins, but is now living unto righteousness: — in short, the sinner that was as a heathen man and publican, but who is now the disciple of Christ, is converted; and he himself is sensible of the change, while all around him see it, and they that are righteous rejoice at it." *

"This," said I, "strictly accords with my own view of the subject, but, let me ask, how do you distinguish between this conversion and regeneration?"

"I know not," he replied, "that I can better express myself upon this point than by adopting the language of that late most Chris-

* See Dr. Valpy's Address to his Parishioners. Article *Regeneration.*

tian bishop, Wilson, as expressing most clearly the doctrine of our church upon the subject, and, therefore, as I am persuaded, the doctrine of Scripture also :—'Regeneration, or new birth, is that spiritual change, which is wrought by the Holy Spirit upon any person *in the use of baptism;* whereby he is translated out of his natural state, as a descendant of Adam, to a spiritual state in Christ — that is, to a state of salvation; in which, if it is not his own fault, he will be saved.' The same term was employed by the Jews also in former times; for they used to consider their proselytes from heathenism, after they had been purified and admitted into their church by baptism, as persons regenerated and new born. In the same light, also, of a new birth has our Christian baptism been looked upon by the Fathers of our church, one of whom we find speaking of it 'as the death of sin, and the regeneration of the soul,' and another, 'as a contract for a second life, there being no second regeneration.' According to our church, therefore, regeneration takes place at our baptism, and cannot properly be applied to express any other change in the spiritual state of a man, however great it may be, which

may be wrought at any subsequent period of his life. For to use the words of one of the greatest defenders of that church, — the *judicious* Hooker, as he is emphatically called, — 'as we are not naturally *men* without birth, so neither are we Christian men in the eye of the church of God, but by *new birth;* nor according to the manifest ordinary course of divine dispensations, *new born*, but by that baptism which both declareth us, and maketh us Christians.' * And to go on in the words of another eminent upholder of its doctrines: — 'As Christians, then, we have what Bishop Pearson calls a double birth, namely, a natural birth from Adam, and a spiritual birth from Christ. There cannot be two natural births, so neither can there be two spiritual births. There cannot be two first entrances into a natural life, neither can there be two first entrances into a spiritual life. There cannot be a second baptism, or a second regeneration.' † Now this view of the subject, which I hold to be strictly scriptural, connecting regeneration as it does with baptism, and baptism only;

* Eccl. Pol. lib. v. § 60.
† Bishop Tomline's Refutation of Calvinism, p. 85.

brings us to a clear distinction between regeneration and conversion, as applied to Christians. For that spiritual grace, which is given at baptism, is not a thing, which can either be diminished or taken away. But in the weakness and sinfulness of our nature, the Spirit may be 'despised,' — may be 'resisted,' — may be 'quenched:' — and thus, as our article expresses it, 'he who has received the Holy Ghost may depart from grace given, and fall into sin, and yet by the grace of God may arise again, and amend his life.' And then, indeed, he may be said to be renewed, or, if you please, converted, but he cannot be said to be regenerated."

"Now this," said I, "precisely corresponds with my interpretation of Holy Writ; and it only remains for me to learn what account the church gives of the great doctrine of predestination."

"This," proceeded the good man, "is a more difficult subject to speak upon with clearness and at the same time with brevity; but I will give you the best reason that I am able for the hope that is in me on this point. First, then, with respect to those who are the elect, 'the called according to God's purpose,' I

hold with the church against Calvin, that the object of this purpose was not the salvation of a few irrespectively chosen, and the reprobation of the rest of mankind, but the calling of the Gentiles together with the believing Jews, that they might be 'fellow-heirs, and of the same body, and the partakers of his promise in Christ by the Gospel.' On this ground it is that St. Paul in all his epistles addresses the different churches as 'the predestinate'—'the elect'—'the chosen of God;'—and, as such, he says, 'we are bound to give thanks always to God for you, because he hath from the beginning chosen you to salvation.' But lest any of these new converts should in any degree so presume upon this election, as to think their salvation fully secured by it, we find him in one of his epistles guarding the Thessalonians against such confidence, and reminding them of the danger which still hung over them from the craft and subtilty of the devil; where he tells them that he sent to know their faith; 'lest by some means the tempter might have tempted them, and his own labour have been in vain.' Now it seems perfectly clear, that if they had been the elect to salvation in Calvin's sense, there would have

been no ground for his anxiety respecting their continuance in the faith, or as to any change which the tempter might have wrought in them; much less would it have been necessary for him to go on to the end, as he describes himself doing in his second epistle to Timothy, labouring and enduring 'all things for the elect's sake, that they may obtain the salvation which is in Christ Jesus with eternal glory.' That both his own and their salvation was still to be worked out, and was still conditional, appears most clearly from various passages throughout his writings: 'We are heirs of God,' he says in one place, 'and joint heirs with Christ, if *so be* we suffer with him;' and in another, 'if ye live after the flesh ye shall die; but if ye by the spirit do mortify the deeds of the body, ye shall live.' And again, 'I, therefore, so run not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body and bring it into subjection, lest that by any means, when I have preached to others, *I myself* should be a cast-away;' and the constancy with which he kept this great object of his own salvation ever before him, as a thing still depending upon his own exertions, we see

strongly marked in another passage also, when he says, 'I account not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.' From all these places it seems to me impossible not to infer, that however a man may have been called to the salvation of the Gospel, and so far be considered, according to the scriptural sense of the word, elect, yet his final salvation is by no means a certainty, inasmuch as with this great apostle himself it was regarded only as 'a hope of his calling;' in which hope he laboured to the end, in order to obtain the promised reward. It is needless to multiply quotations; but I cannot forbear recurring to one to which I have before alluded, namely, that which speaks of the called according to God's purpose; here also it is said, '*that all things work together for good to them that love God.*' Now who, let me ask you, are they that love God?"

"That question," I replied, "is answered by Christ himself: 'If ye *love me*, keep my commandments.'"

"Precisely so," he rejoined; "on which account we see the apostle in another place exhorting his converts: 'We then as workers together with him (Christ) beseech you that ye receive not the grace of God in vain:' — 'let him that thinketh he standeth take heed lest he fall:'—'so run that ye may obtain:'—'fight the good fight of faith:' — 'lay hold on eternal life, whereunto thou art also called.' So that predestination is not decisive of the eternal state; for even over the predestinate 'the crown of righteousness' is suspended upon a condition, a condition of persevering unto the end in faith and obedience to Christ.* And thus you see, at the same time, the free agency of man established; for if he were not a responsible being, of

* "Who believe and continue in the faith." "It seems then," says Milton, "that there is no *particular* predestination or election, but only *general*; or, in other words, that the privilege belongs to all who heartily believe and continue in their belief, — that none are predestined or elected irrespectively, *e. g.* that Peter is not elected as Peter, or John as John, but inasmuch as they are believers and continue in their belief; and that thus the general decree of election becomes personally applicable to each particular believer, and is ratified to all who remain steadfast in the faith." — Christian Doctrine, article *Predestination*.

what use were the exhortations of the Apostle? To one absolutely decreed to salvation from the beginning there was no need of enjoining a steadfast faith to turn from the evil of his ways and live; to watch lest he should fall into temptation, or to be ready to give an account hereafter; and to one who was doomed from the beginning to perish eternally, it was not only of no use, but it was cruelty in the extreme to deceive him by exhortations to holiness, which, however sought after and pursued, could avail nothing." Here, taking hold of a volume and opening it, he continued, "Bishop Horsley's Sermon 'On Christ's Reply to Zebedee's Children' is so strong upon this point, that I must read you a passage from it, to show you how clear and striking were *his* notions on this difficult subject, for such it really is.—'I say,' says this great man, 'there cannot be any certain persons unconditionally predestined after this manner: John the son of Zebedee to this office, James the son of Zebedee to that, Peter to a third, whatever the conduct of John, James or Peter in their apostolical ministry in the present life may have been. It is certain that God's foreknowledge hath from the beginning

extended, not only to the minutest actions of the life of every man who ever was to live, but even to the most secret motives from which each man's actions were to spring; to his thoughts, his wishes, his fears, his likings and aversions. God, therefore, had from all eternity as exact a knowledge of every man's character, as true an estimation of his good or ill deserts, as can be had, when the man shall have lived to finish the career of virtue or of vice, which God hath ever foreseen that he would run. This foreknowledge of every man's character cannot but be accompanied with the foreknowledge of the particular lot of happiness or misery which it will be fit he should receive. And since to perceive what is fit, and to resolve what is fit shall be, must be one act, or, if not absolutely one, they must be inseparable acts in the divine mind, it should seem indeed that every man's final doom, in consequence of an exact view of his future life, must have been eternally determined. But this is only to say that the world, with its whole consequence of events, has ever been present to the Creator's mind. And however difficult the thing may be for the human apprehension, this predetermina-

tion of all things, which is implied in this idea of the divine omniscience, leaves men no less morally free, and makes their future doom no less subject to the contingency of their own actions, than if nothing were foreseen, nothing decreed in consequence of foreknowledge. The foreknowledge of an action, and the purpose of reward or punishment arising from that foreknowledge, being no more a cause of the action to which reward or punishment will be due, than the knowledge of any past action, and the resolution of certain measures to be taken in consequence of it, are causes of the action which give rise to the resolution; the knowledge of a fact, whether the thing known be past or future, being quite a distinct thing from the causes that produce it. Neither the foreknowledge, therefore, of the Deity, though perfect and infallible, nor any predestination of individuals to happiness or misery, which may necessarily result from that foreknowledge, however unaccountable the thing may seem, is any impediment to human liberty; nor is any man's doom decreed, unless it be upon a foresight of his life and character.' It is clear then that both predestination and our ultimate justification depend

upon 'a faith that worketh by love;' for I am one of those who hold to the opinion of Cranmer, that there is a first justification spoken of by St. Paul, and a final one mentioned by St. James; the one taking place at baptism by faith, the latter at the day of judgment by works, although, strictly speaking, the two constitute one and the same continued act of justification depending upon a 'faith working by love' through the merits of Christ. If this construction, which, however, is disputed by some pious and excellent writers, be admitted, every passage in the Scriptures bearing on this point may be clearly resolved."

"My good sir," I exclaimed, "I cannot withhold expressing the joy I feel upon this occasion, at finding your explanation of the doctrines of your church so accurately to agree with what I have myself deduced from the Scriptures. Reason, sense, and truth combine in making me think that the creed of the Church is the true creed of the Christian; and, as such, from sincere conviction, I heartily embrace it; and henceforth I will strive that you may see by my deeds, as well as by my words, that I am a truly attached son of that

Church. If I have hitherto avoided your society, I shall the more zealously seek it in future; for I fain would hold an intimate communion with those whose sentiments, upon a matter of such vast importance, are in such full accordance with my own."

The good man's eyes glistened in a manner that spoke more forcibly than words the satisfaction he derived from this avowal of my preference of the tenets of his Church.

"Captain Mordaunt," said he, "I am glad, truly glad, that, after having devoted so much of your time and attention as you appear to have done to the understanding of the Scriptures, as well as to the consideration of the grounds on which other denominations of Christians found their belief, you now feel yourself able, upon this explanation of the doctrines of our Church, to declare this unqualified assent to them as true and genuine deductions from Holy Writ. I am persuaded that the more you consider them, the greater and firmer will be your conviction of their truth; especially if you be led, as I think you now will, to examine those vast stores of religious learning which are opened to you in the writings of so many of our body.

These, indeed, are treasures of the highest value, from which a man may at all times take 'things new and old,' for the consolation, the support, and the joy of his soul. And still more shall I rejoice, if on some future day I shall find your sentiments with regard to our almost inspired liturgy to be as favourable as those which you have now expressed are to our belief. Having thus arrived at a clear understanding of the sense and meaning of Scripture, upon all the leading articles of the Christian faith, your mind will become settled and composed, and you will have no further desire than that of practising those duties which are enjoined by our religion, and of manifesting the sincerity of your belief by the observance of its several injunctions, and by the exercise of its various charities. This, at least, I would hope, is my own endeavour; — an imperfect one, indeed, I am but too conscious, yet, as I would not enforce a faith without obedience, so from the illustration and enforcement of our doctrines I strive to go forward to the performance of the duties of my station and calling; and it is this," said he, taking out his

watch, "that now summons me away to 'visit the fatherless and widow in their affliction.'"

I was so interested in what had fallen from him, so struck with the force and simplicity of his reasoning, and his earnestness in the exposition of his creed, that methought I might catch a spark from the fire of his godly spirit, were I to see it kindled into action.—"May I," I asked, "be permitted to accompany you?"

"I shall indeed be happy," he replied, "to have the pleasure of your society, and as we proceed I will make you acquainted with the story of the interesting person whom I am now on my way to see; and upon consideration too, it occurs to my mind that you may render an important service in what concerns her."

So saying, we set out together towards the further suburbs of the little town.

"You must know, sir," resumed the good pastor, "that seven or eight months since, my attention was arrested by the very interesting appearance of a young lady, whom upon more than one occasion I had observed walking late in the evening in the home fields of a farm at the extremity of the parish. Soon afterwards, I took an opportunity of calling at the house to

learn who it was that had excited my notice; for there was such an expression of sadness and recent illness in her countenance that I could not avoid feeling a considerable degree of compassion for her, mingled with curiosity, I hope not an unmeaning one, to make some enquiry into her circumstances. It was evening when I called, as being the time most likely to find the farmer disengaged, and, after the common salutations, I asked him who it was that had lately become his inmate. He told me that, about a fortnight or three weeks before, his wife had sent for him from the fields, in consequence of a lady having been taken suddenly ill, and brought into the house. 'When I reached home,' said the kind-hearted man, 'I found this poor young lady in a convulsive fit, a French servant in great distress standing near her, with an infant in her arms, unable to utter a word that I could understand, and around them my wife and daughters giving them all the assistance in their power. While they were thus engaged, I went out to speak with the postillion, who was near the door with a chaise crowded with luggage. From him I learnt that the travellers had only come on

shore at Harwich the day before, and that they were making their way to one of the midland counties, when the lady became so unwell as to become incapable of going on. I immediately sent for the doctor, and the matter ended by the party occupying our spare rooms, for which we have already been paid by her much more than we either thought of or desired; and we have only pretended to take it, in order to quiet the mind of the poor lady; for when she is well and able to travel we don't mean to keep a farthing of it. No; I hope we know our duty as Christians to one another better than that comes to. But, sir, my wife shall let her know that you are here, and perhaps she may see *you*, though she refused for a long time to let even the doctor come near her.'

"It so happened that this child of sorrow was disposed to admit me, probably by the persuasion of the farmer's wife. She told me that she was indeed unwell, and much she feared that it was an illness unto death. She wept often and bitterly, and nothing gave her sorrow a check but the sight of her lovely infant. I offered to send my wife and one of my daughters to her, that they might render her the assist-

ance and consolation which her situation demanded, but she refused the offer, and begged that none might come to her but myself. She was young, of a most engaging figure and manner, and she had a beautiful complexion; but there was the hectic tinge of consumption upon it. She spoke English remarkably well, but with an accent so perfectly foreign that none could fail to be struck with it. Upon my second visit she gave me the history of herself, telling me that she was a native of Brussels, where, previous to the battle of Waterloo, she had been introduced to an English officer, with whom her family had been on terms of great friendship, and that their intimacy had proceeded so far, that he had been received by them as her lover. On the morning of his march to Waterloo, she had accompanied him some way upon the road, until the confusion consequent upon the movement of a large body of soldiers had rendered it necessary for her to return; which, however, she did only at the earnest entreaty of him whom she feared never to see again. It was unfortunately this officer's chance to be wounded early in the action, and he was among the first of those who had been carried

back to Brussels disabled. Here she had constantly attended upon and nursed him during his illness in her father's house; for upon that memorable occasion every house was a hospital, and almost every lady a nurse: and here, though he struggled long for his life, he at length in some degree recovered, and took delight in considering that life to have been saved by the attention and watching of her who seems to have been all to him. The consequence was such as might be expected; he pledged his vow, and went to England to sound the feelings of his relatives, all of whom, and particularly his father, were unfortunately averse to the connexion; the latter, indeed, became every day more and more decided in his dislike to it, and in the end declared that he would never give his consent to any marriage of his only son either with a foreigner or a Catholic. In the meantime the lovers continued to correspond, cherishing the hope that a day would come, when the obstacle which now stood in the way of their mutual happiness might be removed. The young man, however, finding at last that, on this subject, he could make no impression upon his father, seemed to give up the attempt,

and after a time left his home with an intention, as he said, of visiting Paris. From this place he went to Brussels, where he again saw the object of his affections; and saw how much her mind and health had been injured by his long absence and the cause of it; and in one hasty moment resolved at all hazards to marry, and in another, executed his resolution. The father, highly indignant at this step, and the more so, that, under the pretence of visiting Paris, his son should have concealed his intention of going to Brussels, settled an income upon him much below what under other circumstances he had proposed to allow him, and refused all further intercourse with him. For nearly a year the young couple lived together in this manner abroad, when the husband was seized by a fever, which took a sudden and serious hold of his frame, and was itself aggravated by the breaking out again of his wound, which had been but imperfectly healed, and ere the tidings of his danger could reach his family, he was no more. A month or two after his interment, his wretched widow, accompanied by her infant, resolved to throw herself upon the family of her deceased and beloved husband;

and had advanced thus far in her way to their residence, when she was arrested by sickness, and brought to the farm house, which you now see before you; and here she now lies on a bed from which I much doubt whether she will ever rise again."

"And her name, what is it?" I asked.

"It is Jordan," he replied, "and her husband's family reside in Nottinghamshire."

"Then," said I, "I know them, know them well, and it shall be my study to reconcile all parties; for I am persuaded I can effect it."

The surprise I experienced was such, that I kept back my venerable companion for a minute or two to collect my scattered ideas, and to recall one or two circumstances which had before struck me in my intercourse with the Jordan family. I now saw how it was that I had not been able to get any of them to speak to me on the subject of young Jordan's death, although I had often led to it with the most cautious delicacy. I saw too, how and why it was that upon the subject of the Catholic religion, the father had always expressed himself with such decision, and frequently with such asperity.—

"My good sir, tell me," I asked, "has nothing been done to bring some of the family down here to see her?"

"I wrote to them," he replied, "immediately upon my becoming acquainted with the circumstances of the case, and stated the particulars of the poor lady's situation, and her intention of going to them; but having received no answer to my application, I have, after an interval of nearly six months, written to them again; not only detailing all the former circumstances mentioned by me, but expressing also the fears which I entertain of her approaching dissolution. To my second letter I received this morning an answer, assuring me that my first had never reached its destination, and that a friend would be commissioned to see the widow and her infant immediately, and that his visit might be expected soon after the receipt of this reply, when he would make every arrangement for the comfort of all parties until one of the family should arrive. This is the intelligence," added the good man, "that I have now to communicate," taking out a letter which he had but just finished reading, when I broke in upon him by my visit.

I now followed the Rector into the house, and thence into the chamber upstairs. "I have brought you," said he to the sufferer, as he entered and drew aside the curtains of the bed, "I have brought you a soldier, who, though not known to him whose loss you deplore, is intimately acquainted with his family, and has kindly promised to do every thing that you can desire to induce them to receive you and your child."

"Alas!" she uttered, "it is not *pour moi-même* that any thing can be done, for I am on the way to my grave; nor should I mourn for this, if this dear orphan boy was in safety. Oh! that it would please the good God to take us together, rather than part us the one from the other." And here, throwing her arms around her child, she pressed it to her bosom and bathed it with her tears. Her countenance had been sharpened by the wasting of disease; but her large eyes were still bright and widely opened, though sunk deep in their sockets; and the extremities of her fingers seemed enlarged; besides all which a deep and troublesome cough was almost continually shaking and, as it were, tearing to pieces a frame already too

much weakened to bear even the slightest exertion. Her infant, unconscious of its mother's sufferings, played about her pillow, twisting its little fingers in the ringlets of her hair, and now laying its little hand upon her mouth, and now smiling upon her. But all was now pain and sorrow with the seemingly dying parent; and even the tranquil happiness of her child appeared to cause her a bitter pang, as if it brought back with it the recollection of her irreparable loss, and the thought of all that this dear pledge of their affections would have been to herself and her departed husband, had his life been spared, and she had been blest in the enjoyment of her former health and spirits.

To relieve in some measure her distress, the good Rector communicated the contents of the letter he had received. She listened to him with eager attention, and as soon as he had finished, she raised her eyes and exclaimed—"Oh! si j'eusse su cela plutôt—Oh, that I had known this before: it might have been a little useful to me; it might have deprived death of his prey a little longer, yet," recollecting herself, "it would only have been for a little longer."—She could hardly proceed, but after

a time, she said, that she was glad her child would not now be altogether without protection; but she felt that she should not have strength to tell her story to the friend who was commissioned to see her;—how then could she hope to be able to interest its relatives in its favour? "And what," addressing herself to it, "what then will become of thee, O thou dearest of all earthly treasures, when death shall have deprived thee, as he soon must, of a mother's love and a father's blessing?" The child smiled and laughed aloud, while its agonized parent sobbed convulsively. I now drew near to the bed, when, turning her eye, she gazed upon me with great earnestness and attention.

"I cannot but think," said she, "that I have seen that countenance before, in my native country." She paused.

"I have been," I replied, "in Brussels repeatedly, which I understand to have been the place of your former abode. I was there before the battle of Quatre Bras, and again upon my return from it."

"Oh," she exclaimed, "you are then a soldier; I have ever loved the soldier, and there is one of them whom I have loved beyond all

other human beings. Ah! he has my heart with him in his grave."

"I am, indeed, a soldier," I rejoined, "and it is my hope that I may yet give comfort to a soldier's widow and her child. I well knew the family with whom you are connected by marriage; so well, indeed, that I am persuaded I can effect a perfect reconciliation between you, and ensure you a sincere interchange of affections, if time be only granted."

Her eye lighted up for a moment, and she took my hand in acknowledgment of my sympathy, and said, "It is too late, very kind sir, much too late for this, for I know and feel that death is rapidly approaching; but I think that I could meet him with courage and with firmness, and even with cheerfulness, if I could assure myself that my infant would be loved and cherished. All the remainder of my sad life will be given to prayer for him, that it may please the Great Eternal to raise up friends to him after I am gone: but for him, I would not wish to live; yes, I am content to die! To this kind and good father, she added, (pointing to my reverend companion,) I have given all my papers, and left all directions in respect of my

own family; for they also, since the time of my marriage, have been separated by a multitude of misfortunes the one from the other, and have been scattered over different parts of the country to seek for that on which they may make their subsistence, the consequence of the losses which they have sustained. If my dear husband had lived, we could have done much for ourselves and something for them; but the wise Providence which directs all things here, has thought fit to subject me to these heavy trials, and I humbly submit myself to his mercy, for it is my hope that I have not received in vain the instructions of this good father, and I rest in the assurance that 'whom the Lord loves he chastises.' I feel, indeed, that my resignation to the will of the Eternal is not so full and entire as it ought to be; but alas! I am a poor, weak mortal;—and I am a mother, and I cannot gaze upon my dear fatherless infant, and not desire with earnestness to be permitted to remain here with him. Oh! I would that my thoughts at this hour could be more expressly given to the things which are connected with eternity than they are: but the great God who made me, and knows of what we are made, is

good and merciful; and he, by the entreaties of the Holy Virgin, will forgive the wanderings of a poor young mother; one, who, on the point of being parted from her first and only child, knows not to what earthly care she must leave it."

Here again she pressed her child in an embrace which none could witness without emotion. Beside her knelt the man of God: he had long been absorbed in silent prayer, but now again he spake to her the word of consolation, and reminded her of the sure promises of the Almighty.—'Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me, saith the Lord!'—At length, harassed as my mind had now for some time been by the scene before me, and with such keen anguish at my heart, I, also, bent my knee beside her and said,—

"Lady, believe me in what I am about to declare; believe me, for indeed you may; as a soldier even, I would not deceive you, and still more as a Christian, I would not, at a moment like this, trifle with your feelings. Hear me, then, while I solemnly call heaven to witness that, whether you may be permitted to remain

longer with us, or be shortly removed from this present state of mortality, yourself while living, and your child after you are gone, shall find in me a protector and a friend!"—

As I emphatically spoke this, she raised herself in her bed, clasped her extended hands, and fixed her eyes, through the window, on the heavens:—and I continued:—

"Whether assisted or not by others connected to you by ties of blood, I swear that in the event of your dissolution, that infant shall not be forsaken nor neglected. If nursed not by a kinder hand, he shall be so by mine; and if educated not by the care of its own kindred, he shall have all the instruction which I can give him, and I will afterwards take care to secure to him the same station of life as that which I now hold. He shall never, be assured, want for kindness nor affection; and what I now declare to you, I here solemnly pledge myself, by all that is sacred in the word of man, shall be done by myself or by others!"

While I spoke, she still gazed with vacancy on the sky, her eyes fixed, and her lips in motion: at length, when I had finished, she uttered with a deep heart-rending tone of voice,

—"Hear him, ye heavens, and bless them!"—The next moment she was a corpse!

If there be one sight that can affect the heart more than another, it is that of seeing an infant, in all its playfulness, and with all its natural grace and beauty, and in all its innocency, unconsciously smiling upon the countenance, and pressing the cold deadly cheek of her who but a few weeks or months before had given to it life. We then see the contrast between the most painful and the most lovely sight in nature — the joy of a smiling babe, courting, as it were, play upon the marble, insensible breast of its youthful mother: and as we behold that which seems to us like a blushing flower suddenly torn from the bud to which it so lately clung, and from which it received nutriment, our heart sinks within us to view it untimely plucked and withered. At such a sight philosophy can supply nothing of power to soothe effectually the painful feelings of agitated nature. Even religion herself for the instant loses her wonted influence, and has no balm to pour immediately upon the mind. They, then, who are exposed to such a sight are left to struggle with a feeling that must burst their suffering

breasts, if Nature, or rather Nature's God, did not send relief in tears, by loosening the cords and ligatures that bind down and strain the heart; and thus it was that the man of God and myself went out and both wept bitterly. When at length we turned in our walk homewards to gaze upon each other, he, grasping his small bible, and holding it up to my view, exclaimed; —

"Te spectem, suprema mihi cum venerit hora,
Te teneam moriens, deficiente manu!"

On my return home, I found a letter awaiting me from my friend Mr. Jordan, stating the particulars of his son's marriage, and the distress it had occasioned him by the overthrow of all his fondest hopes and expectations; and all of which he felt the more acutely, as the connexion had been made with the knowledge of being in direct opposition to his long established sentiments and feelings: yet for some time before his son's death his resentment had been gradually wearing away, and he only awaited his return from the continent, and the renewal of his prayer for reconciliation, to bury in oblivion all that had passed. After detailing various other cir-

cumstances, which the Rector had already made known to me, and expressing the shock he had received at the account which had then only first reached him, he begged of me to repair instantly to the young widow, and to assure her how ready he was to receive her and her child into his family, and to offer every protection he was able to afford. He concluded by stating, that, as he himself was now confined to his bed by what he hoped was only a slight illness, he should directly upon his recovery hasten down to Essex. In the mean time, he implored me by the friendship I bore him, to do every thing that might make all parties regret less his personal absence. I instantly took this letter to the Rectory, when the venerable man, my new-made friend, regretted with myself, that we had not received it sooner; we took care, however, to apprise Mr. Jordan of what had happened, and we again separated to dwell upon the pitiable event, and to reflect upon the heavy trials and afflictions to which we see mankind so frequently exposed in this life; and from these to confirm and settle ourselves more strongly in the belief and assurance of that day of future retribution, when the sufferings of

this present time will, to those who have been tried and found faithful, be recompensed by an eternal weight of glory, and every tongue shall confess that the Lord God Almighty is just and true in all his ways.

THE MAIDEN'S STORY.

THE MAIDEN'S STORY.

Immediately after I had announced to Mr. Jordan the death of the widowed mother, I received a second letter from him, desiring me to send, without delay, the orphan and its nurse to his family; but as the weather was cold and inclement, I begged to defer its removal until I could accompany it myself early in the following spring. In the mean time both were placed in security and comfort in the house of our Christian Rector, where I saw the child daily, for I now became a constant inmate in the good man's family.

It was about the middle of April that I set out with my charge for Nottinghamshire; and when I delivered the child into the hands of its relatives, no words can speak the satisfaction I derived from the interview. Mother, father, and daughter, each traced in the lineaments of the face something which brought the son and

brother to their remembrance, and they received it with the most heart-felt gratification; and it was to me each succeeding day a source of increasing joy to observe that their love of the child became continually stronger and stronger as he grew in age, and won upon their affections.

The circumstance, which occasioned the necessity of this journey, brought me again into the society of Eloise, who received me with the same expressive tenderness as she had shown when I last parted from her: her spirits were now reviving, and there was a smiling cheerfulness on her countenance, which communicated itself imperceptibly to all around her. But her manner and the alteration of her mind in one particular struck me forcibly. On the Sunday after my arrival, when the Jordans were preparing to go to their chapel, they intended, as usual, to leave Eloise to her own private devotions and pursuits; for upon no occasion had I, either in her mother's lifetime or afterwards, known her to frequent any public place of worship: before, however, we separated, Miss Jordan asked me how I meant to dispose of myself. I answered her, by

saying that it was my intention to attend the parish church both morning and afternoon. "Then," said Eloise, "if such be your intention, perhaps you will permit me to put myself under your escort, and do the same." This surprised me no less than it gave me pleasure. We, therefore, both attended; but upon our returning from the afternoon-service, we found that the family of our kind host had gone from their chapel to call at the house of a friend in the neighbourhood, and we agreed to walk a short distance for the chance of falling in with them on their way home. After some time, however, we discovered that we advanced beyond the place where we had expected to meet them: having been so engaged and absorbed in the earnest discussion of a very important subject, we had taken no notice of the distance. For, upon leaving the church, Eloise had enquired of me what I thought of the services and the manner in which they had that day been done.

"Of the sermons," said I, "both were good, though different in their style, and different, also, in the manner of the delivery of them,—a variation caused by the difference of the two preachers we

have heard: one earnest and impassioned, the other mild, plaintive, and pathetic; the doctrines illustrated by both were, in my estimation, unexceptionable; for you must know that my sentiments on the doctrines of Scripture now fully accord with those of the established church."

"But what are your opinions with respect to the Liturgy?" she asked.

"That Liturgy," I replied, "I have considered well. In the first place, I am persuaded that the ministerial authority of the clergy of the establishment rests on the firmest and surest foundation; inasmuch as, by the imposition of hands, they derive it in an uninterrupted and, as it appears to me, an indisputable succession, through the Church of Rome, from the apostles themselves. Indeed, I know of no single historical fact supported by more accumulated evidence than this: for the early ecclesiastical writers have asserted, and, I doubt not, truly, that every particular church existing in their day traced back the series of their spiritual governors to the same source, and that, in each of them, the ordinances, instituted in the beginning, were preserved by regular tradition and descent in undiminished force. With respect

to the clergy, themselves, of the present day; I am satisfied, that the body, in general, is well fitted by education, manners, and feeling, for the profession in which they are engaged. With the sectaries this is different. I will readily admit that, on the whole, they are men who devote themselves to spiritual concerns, and that they are zealous and sincere in their intentions; but yet I cannot consider them to be well suited, either by previous habits or education, to the discharge of the sacred functions of teachers of religion. With the lower orders of these, and especially the Ranters and other Antinomians, this is notoriously the case; and *they* accordingly endeavour to supply the defect of all those qualifications, which the wiser and better part of mankind deem necessary, by the boldness of their claims to inspiration, by which, in their own estimation, as well as in that of their deluded followers, they are raised above the level even of extraordinary men, and forsaking the plain ground of soberness and truth, take their flight into the pathless regions of the wildest fanaticism; making it their boast that they neither rely upon, nor need, the aid of what

they call *carnal wisdom.* * Pride, indeed, is at the bottom of all this, the pride of being thought wiser and more highly gifted than their neighbours; and thus, upon the whole, they succeed but too well in misleading their simple and unwary followers, who, deceived by the boldness and presumption with which they talk at random of religious matters, are but too apt to regard them as men, who have really been anointed with power to expound the mysteries of the kingdom of heaven.

"This want of what I consider legitimate authority, and, in so vast a body of cases, the want of proper education, also, is my first objection to the system of the Dissenters: my next is against the assumed power of their congregations to elect their own teachers, or to discharge them at their pleasure after they have elected them. This, to me, appears pregnant with most extensive evil. They will tell you that the bishops of the established church have not the power to eject an unworthy minister without a long, tedious, and expensive process: this, I must admit, is a defect, and I

* See note p. 321.

lament that there should be no adequate remedy for it; still, for *one* thus unworthy, you will find a thousand not so, and the evil rarely occurs; but this defect, even were it more general than it is, is counterbalanced by the independence of the clergy themselves, who are removed from all temptation to bend their consciences to the will of others, as too frequently prevails among the sectaries. With them, indeed, the *leaders* of the congregation are virtually the teachers; while the ministers, whom they employ, are the mere instruments of their will, and the expounders of their views in religious matters. I have lately heard of many instances of a certain committee of a congregation (if I may be allowed the designation) continually holding assemblies to consider from time to time the qualifications of their preachers, and to canvass and enquire into their doctrines whether they were exactly conformable to their own notions or not. If these be approved of by these self-constituted judges, presents are sent from all quarters, and in time their salaries are raised: if not, they remain upon their bare stipulated incomes. Accordingly, men in the situation of their ministers, being in general persons of very limited means,

are obliged to consult the feelings of those by whom they live, and are under a continual temptation of making a sacrifice of their own real opinions in order to secure a favourable report from this committee. If, then, the explanation of a doctrine should be found to bear too hard upon their employers, or, if it be not sufficiently *liberal*, as it is called, that is, sufficiently loose and uncertain to meet their views, it is in future either kept out of sight, or, at least, very lightly touched upon, to the great detriment of truth, and to the lamentable degradation of the sacred office. When I have mentioned these things to some who are members of these societies, they have not disclaimed such interference; only, they profess never to use it but in cases of necessity; and they say, that even the church, in many instances, elects by the votes of the majority of some congregations their teachers. They overlook, however, one important difference between the cases, — namely, that ministers of the church, when once they have been *so* appointed, cannot be afterwards removed by the congregation which elected them; and that, therefore, their independence is secured here, as well as in cases where the appointment is made in any other manner.

"But my last and greatest objection is against their manner of worship, for I am the decided advocate of a standard form of prayer. People who have wants, and stand one with another in need of a common aid, require a common prayer to express the one, and to supplicate for the other. To the mode of extemporary prayer I have the same objection with all who have refused to adopt it; that it must lose much of its proper effect from this circumstance, that in every member of the prayer the hearer has to catch at the words of the minister who delivers it, and to weigh the meaning of what he has uttered, before he can give his assent to it, and that while he is thus considering one part, and before his mind is made up to a concurrence in it, another part succeeds, requiring the same consideration; so that it is impossible for him to form a perfectly clear idea of each portion, and of the whole. Besides all this, I never yet have heard an *extemporary* prayer of any length that was not full of tautologies; and though it might express the feelings of him who delivered it, and be suitable to those for whom it was offered, yet, as it seemed to me, the hearts of the hearers could not be in

it. There could be here no breathing forth, as it were, of the soul, as in prayers before weighed and understood, and the feelings excited in myself by the hearing were those which we experience in acquiescing with the sentiments of a sermon when delivered; each part we, perhaps, admit to be wholesome and good, and a beneficial impression may have been left upon the mind; but the incense of a deep devotion has not been poured forth from the heart itself. In addition to all which, most of the prayers of this kind that I have heard have, when actually made at the time, been poor in style, and not always scriptural in spirit, — not very intelligible, nor grammatical, — nor even always common sense: while those which were free from these defects, must, in all probability, have been in most cases the result of previous study and contemplation, and, though conceived to be extemporary, have been, in fact, a set form. I cannot help thinking that sufficient may be gathered from the Scriptures to assure us that in congregational worship the uniform practice has been in favour of a common form of prayer. If we consider the instances of Moses with the children of Israel after passing the Red Sea, — the *purport* of the Psalms of David, and the way

in which they have uniformly been used from the day of their royal and divinely inspired author, to the present time, — and the custom of the Jews in this respect, — the request, also, of the disciples of our Lord to be instructed in the proper mode of praying in the same manner as the disciples of John had been, — and the common prayer which Christ on this occasion was pleased to grant, together with the practice of the immediate followers of Christ after his resurrection, and in the first ages of the Christian establishment; — when, I repeat, we consider all these things, I think we must allow them to be in favour of the practice of our church.*

* "The best stratagem that Satan hath, who knoweth his kingdom to be no one way more shaken than by the public devout prayers of God's church, is by traducing the form and manner of them to bring them into contempt, and so to shake the force of all men's devotion towards them. From this, and from no other forge, hath proceeded a strange conceit, that to serve God with any set form of common prayer is superstitious; as though God himself did not frame to his priests the very speech wherewith they were charged to bless the people; or, as if our Lord, even of purpose to prevent this fancy of extemporal and voluntary prayers, had not left us of his own framing one which might both remain as a part of the church liturgy and serve as a pattern whereby to frame all other prayers with efficacy, yet without superfluity of words."—Hooker's Eccl. Pol. lib. v. § 26.

Now with respect to our Liturgy, — I say *ours*, for I heartily adopt it, — I know of nothing that equals it in dignity, in simplicity of style, in force, in compression, and expressive fervour, but the Scriptures themselves, and I can admit of nothing as surpassing it. Next to the inspired volume, this book, which one would be tempted to call only not inspired, must certainly be ranked. It breathes throughout the spirit of Christian love; and of this only I affirm, from my own experience, that when read with solemnity and feeling, it may be followed with all that deep, holy, and humble devotion which is most worthy of the Almighty God, and most acceptable to him."

"In all this," said Eloise, "I fully concur with you; and so greatly, even before I thought of attending on the public worship of the church, did I venerate the Litany in particular, that I have myself used it at all times in my private devotions, and, in the latter days of my poor mother's illness, I read it to her continually."

"I do not wonder," said I, "that you have been so particularly struck with this part of our service; for the good Rector of my parish has told me, that many eminent and distinguished scholars and ornaments of the church have

been so habitually impressed with its devotional power, that they have had the same read to them in their last moments, thus sealing their testimony of its dignity and usefulness by a dying proof of their attachment to it. But above all its other services, in beauty and force of language, and in spirit of earnest supplication, none, in my estimation, transcends that of the Communion. It is impossible for any to read this, as a *composition*, without admiration: impossible for any I think to enter into it without the spirit of humility, brotherly love, and of the highest gratitude for the inestimable mercy of Him who died upon the cross to save us."

"This," said Eloise, "is a point of all others on which I am desirous of having some conversation with a friend whose opinion I so highly esteem; for, as I have never received the sacrament, I both feel that I ought, and greatly desire to do so; yet there are some reasons, which at present I cannot explain, to prevent me, for a short time, from doing it with perfect satisfaction to my own mind."

We now came to a turn in the course of our walk, and our reflections also were forced into a different direction, by observing that as we were approaching the house, our friends were

doing the same from another point. We were obliged, therefore, to put an end to our conversation, and in a few minutes we all entered the house together. After dinner the little child was, as usual, introduced, and with him his new, but familiar companion, the favourite Fido, whose joint gambols afforded amusement to the whole domestic party. After tea, Mr. Jordan read a sermon of Bishop Horne's to the household: this and the family-prayers being ended, the conversation turned upon many points of Scripture, which were canvassed in all the spirit of Christian love and fellowship, each of the party, whatever might be his own particular view of the subject, showing a strong love of divine truth, and devout earnestness in the cause of religion. Shortly after, we all of us separated for the night, and retired to our several apartments, with, I trust, a well-founded hope, that we had not kept 'the Sabbath-day' otherwise than 'holy.' After a week or two passed in this agreeable society, encouraged by those different marks of attention, with which she seemed to regard me, I once again pressed Eloise upon the point nearest my heart. I did this, indeed, not without considerable hesitation, lest I should have mistaken her cheerfulness

and difference of manner for a sanction to my importunity; while she, perhaps, considering herself as now secure from any repetition of it, had only on this account been less constrained in her behaviour towards me than she might otherwise have been. But what was my joy to find that my proposal was now accepted with all the warmth of feeling and reciprocal affection that a person in my situation could wish for!

"You may think," said she, "that when you before urged me on this subject, I either was indifferent to your earnest and flattering solicitations, or, perhaps, was acting in the manner that I did, to put your affection to the test. Be assured that I have been actuated by no such motives; for my confidence in you has ever been all that you could wish it. To explain, however, my conduct towards you, I have to unfold a story, which after your avowal may not be uninteresting to you; and in doing this, I have to acknowledge that I have hitherto suffered you to remain in a state of delusion, which, however in the first instance it originated in your own mistake, it is now time that I should clear up, by informing you, that although Mrs. Richards by her affectionate

solicitude and by her adoption of me was as a mother to me, yet there was no tie of natural relationship between us; and that her beloved son Frederick, your friend, was not my brother, though, had he lived, he would have been my husband!"

"How!" said I, "Mrs. Richards not your mother, Frederick not your brother? What an extraordinary light does this throw on many points before unintelligible to me. True, then, true indeed it was, that, had Richards been alive, he would never have urged my suit. Oh! I now see it all; but do not weep, I pray you: I know I cannot bear a comparison with him: I know I am not worthy of you; yet I hope to prove every day more so."

"Indeed," she replied, recovering herself, "the feeling that I have shown does not arise from such a cause — but I must unravel the whole mystery. You have yet to learn that my father was a General in the British army, and that my mother was a Spaniard. It happened that Frederick Richards was his aide-de-camp; as we had therefore frequent opportunities of seeing and knowing each other, an attachment soon sprung up between us. Upon the breaking out of the peninsular war my father was ordered to Lisbon, and

from thence to Merida, which being the native place of my mother, we had been induced to go with him from the one place to the other accompanied by Frederick. Here we had been only a few days, when my dear mother was taken off by a malignant fever, and shortly after it was my misfortune to lose my brave and beloved father also, from whom I had never experienced any thing but kindness, and who had spared no expense within his limited means to give me every advantage of education and introduction into life. I shall not attempt to describe to you what I suffered upon these two most severe and unlooked-for visitations of Providence. You may of yourself be able to form some conception of them, when you think of me now left an orphan, in a foreign land, that land the scene of warfare, and, excepting Frederick, all strangers around me. My mother's relatives proposed placing me as a noviciate in a nunnery; for I have also to inform you that I was brought up a Catholic, it having been stipulated on the part of my mother that her children, if daughters, should be of that religion, and this stipulation was ever held sacred by my father. But though a Catholic, I had an invincible repugnance to the cloister. My relations, how-

ever, were so decided in their purpose, that without the help and exertions of Frederick, all resistance on my part would have been unavailing. He, upon the death of his General, was now ordered back to Lisbon, just before the time that I was finally to be removed from the house of my foreign relatives to the convent which was to receive me; and he took this opportunity of carrying me off in the disguise of his servant. We had the good fortune to reach Lisbon without meeting any accident, where he put me under the care of a brother-officer who was bound to England, having under his escort other English ladies, belonging to the factory, who were removing to a place of greater security, in this time of general consternation and alarm. Here in England I was received by his mother as her destined daughter-in-law, and took up my residence entirely with her. Our time, as you may imagine, under all the circumstances of the late war, was spent in the midst of alarms and apprehensions for the safety of one so dear to both of us; when, alas! all our fears were at length too fully verified; and one day, which can never be effaced from my memory, we heard suddenly of his death, the melancholy particulars of which I

need not mention: you are already too well acquainted with them. Frederick had sent by me to England, enclosed with various other papers to his mother, a will that he had executed in the event of his being cut off; in which he had made ample provision for us both, and had bequeathed his property, in case of the death of himself and his mother, to me. She, as you know, was a stern religionist, but possessed of every great and good quality of mind. Of this peculiarity of character her son was well aware; and in the knowledge of this, such was his consideration towards me, that he implored her never to interfere with my religious sentiments, nor, upon any occasion, to attempt any alteration of them. At the time, indeed, when we became attached to each other, in consequence of our visit to my mother's natal place, my early feelings towards the religion of her country were not merely strengthened but confirmed. Frederick saw this, and with that honourable feeling, which ever marked his character, declared that he would never interfere with them. Such delicate respect for my opinions on this important subject it seemed to me that I should not find again in any other man; and accordingly, after his most lamented death, I

came to the resolution, that, should I be able ever to make up my mind to enter into a second engagement of this sacred nature, it should only be with one whose religion was the same as my own; and in the spirit of that religion I made a solemn vow to keep to this resolve. This will sufficiently explain to you the reasons of my not accepting your former proposal. I then, indeed, for I fear not now to express it, did violence to myself; for whether it was from the peculiar circumstances under which we first became acquainted, and your intimacy with my departed friend, and your attention to him in his last moments; or from any other cause more personal to yourself, I will not pretend to say; but certain it is, that from the very first moment of my knowing you, I regarded you with feelings of more than common interest. These feelings, upon a longer acquaintance, have become every day more favourable to you; but for a long time my religious prejudices operated decidedly against you: and Catholic as I was, I could not at the time you made your proposal bring myself even to think of an union with a Protestant."

"But how, let me ask," said I, breaking in upon her narrative, "how are you freed from the vow which you so precipitately made? or

have you mistaken the nature of those sentiments which I entertain upon this great subject of religious faith?"

"Do not interrupt me," she continued: "happily I can keep my vow, and not infringe either upon your or my own religious duties. I repeat that I was, till I saw you, or a little time before, a strict Catholic. Mr. Goddard at Cheltenham had been cautioned by my mother (for such she was to me) never to address his religious conversations to me; and to a certain degree he complied with her injunction; but he could not avoid doing the thing indirectly, for in talking to her, the drift of his observations was levelled at myself. His explanations of his own faith shook my belief on many points, but still he would never have been able to impress me with a persuasion of the truth of his system; and most certainly your many discussions with him opened my eyes to many of his errors, and made me feel as if I thought I could adopt many of your views. At Newstead, such were the charms of that place and the associations of the mind suggested by it, that I was more than ever confirmed in my first belief, the only one, indeed, which had ever taken root in my mind: and not a night nor a morning passed while we

were there that I did not go to the chapel in private to perform my devotions; and it was on the last occasion of my doing so, that I was there surprised by you. Mr. Jordan's abhorrence of our system was inherited by his daughter; and yet, knowing my sentiments, and respecting my feelings, they in delicacy never expressed their dislike of it personally to myself, although I gathered enough from the general tenor of their remarks to convince me how willingly they would have turned me from my creed to their own. The first effective blow given to my opinions was from the conversation which took place between you, Mr. Jordan, and the unknown Catholic priest. Your reasoning at that time struck me most forcibly. I was astonished at the number of the abuses, and the grossness of the deceptions, as you then represented them to be; and found the defence of them set up by a minister of our own church so exceedingly weak and defective, that I began to be staggered in my faith. However, that I might not too soon be carried away by the impression of a moment, I determined to weigh more closely the several arguments for and against the several points which I had heard you discuss.

"I therefore took up the subject at the fountain head, and had recourse to the English Testament, and with it some of the plainest and best commentators that Mr. Jordan could procure for me. I have considered the whole subject, as well as I have been able, in all its parts: my reason has been convinced, my conscience is satisfied, and my mind is made up to abjure the errors of my former belief. *Some* might say, perhaps, if they knew all the circumstances of my case, that my partiality to you has led to this change in my opinions. Be it so: — I am content, so long as I know and feel within myself that I have not changed but upon the conviction of my understanding. For, though I now hold the same opinion with yourself as to the doctrines of Scripture, I certainly never lost sight of my former declaration in regard to the religious sentiments of the man whom I might be inclined to espouse; having always considered unity of opinion on these points to be essential to permanent happiness in the marriage state: but was most cautious not to be carried away by the strongest of worldly temptations against my duty and conscience. Indeed, till within these last few days I had no clear or certain knowledge

what your opinions were. In the course of my own enquiries, I had met with the Liturgy of the English Church, and had been so struck with its excellency and perfect conformity to my own views and feelings, that I had been led in my heart to adopt it, and rejoiced that in separating myself from the communion of one parent, I was able to join myself to that of the other. Our late conversation showed me that your sentiments are in accordance with my own. All my scruples, therefore, are removed, and all my fears done away; and now, happily, I am able to give my hand and my heart to a man I love, — to one who, as a soldier, is not less pleasing to me on that account, and less so as having bled for his country; — as one, the friend of him whose memory I must ever, ever revere; and whose mother foresaw and approved of this growing attachment; — one who has shown his warmth in friendship, has manifested himself possessed of the sensibility and tenderness of nature, exemplified in the instance of the widow and orphan, — and, above all, as a man of true religion and true worth. With such an one, happy am I to share the pleasures or the trials of life. But as a preliminary act to all I shall henceforth do, let me be baptized

into the church forthwith; for though I have been received by that sacrament into the Romish church, it is my wish to enter into this purer communion as though I had never belonged to the former. Mr. Jordan and his wife can have no disinclination to stand as witnesses upon that occasion, for, in compliance with their peculiar belief, I can firmly answer for my faith, and I know that nothing can give him more satisfaction than to hear me renounce a creed so much of which he abhors. This done, on the following Sunday, with you I will receive the sacrament, and then will I hold myself at your entire disposal!"

Here she left me; my mind filled with amazement and joy past expression. My recollection carried me rapidly back to past times, and I began to see and understand many things which till now had been inexplicable. The cautious way in which Eloise had abstained from all interference in our religious discussions, — the pointed manner in which, upon finding her at Pleasant Grove after Mrs. Richards's death, she had put some papers into my hands to show me the legacy her mother had left me, and then had hastily withdrawn them, lest, as I now

saw, her real name and circumstances should be made known to me, — the finding her beads in the chapel at Newstead, — her quick detection of the catholic priest there in crossing himself, — the manner in which she received my proposal when I first made it, strengthened as I thought my suit was, by reminding her of the friendship of a deceased brother, who in my presence had purchased the beads I then returned to her; — these and a thousand other circumstances flashed across my mind, and scarcely could I convince myself that all now was not a dream.

In the evening of this eventful day, while we were assembled around the fire, in the absence of Eloise, I informed the family, according to an arrangement made between us, of these several circumstances; but though I opened the matter by degrees, and as I thought with reserve, they soon broke in upon me with their anticipations of the conclusion. When I had finished, Mr. Jordan rose from his seat, and taking my hand, said, "My good friend, what you have told us, brings with it no surprise; for we have all of us long ago seen how this affair would terminate; although I confess, that, till within a very few days, I had not apprehended

that the recantation of our catholic friend was to form an incident in the conclusion of the drama. I cannot express how happy I am at finding our conjectures verified. We have, indeed, from the first of our acquaintance, observed the growing partiality between you, and have seen it with pleasure; because we consider you to have been almost, as it were, made for each other. Nor while I congratulate you on this event, let me forget to do so on another, which I look upon as being, at least, of equal importance, — I mean the decision to which you have at length come on the point of your religious faith and mode of worship. As you have made your choice unfettered by any prejudices on the subject, and free from all controul of authority, there is every promise of its permanency; and therefore I consider it to be a matter of joy that you have so made it, holding it as I do to be essential to every man's comfort and happiness that he should be decided on this important subject; because, until he is, there can be little or no chance of his being fixed and steadfast upon any other. Most willingly do I, and I will answer for my wife, also, undertake that we should be witnesses of the

recantation and baptism of your Eloise, and I will make arrangements for that purpose with the clergyman to-morrow." Then, turning to his daughter, he continued, — "Louisa, my dear, ask Eloise to return to us, as I am anxious that we should all immediately congratulate her upon the happy circumstance with which our friend has just made us acquainted."

It was not long before she came, when Mr. Jordan, taking her hand upon her entrance, said: —

"My dear Eloise, you have long been the friend of my daughter and ourselves, and we therefore cannot, even for a short time, withhold the expression of our joy at what Captain Mordaunt has now made known to us. We look upon the choice you have made with sincere pleasure, because we regard him as a man of sense and virtue, and endowed with all those qualities which are best calculated to make the marriage state what it ought to be, both happy and honourable. Nor can I disguise the delight which I have felt at being assured that you no longer adhere to a system of religion, of which you well know my abhorrence, and which I look upon as being, both in its doctrines and practices, further removed from the pure and

simple truths of the Gospel of Jesus Christ than any other which has ever prevailed for any time upon the face of the earth. On both these accounts then, we heartily congratulate you; and with heartfelt pleasure will we take the office of witnesses on the occasion of your reception into a truer Church; and it now is, and ever will be, our fervent prayer, that your present happiness may in every respect be lasting and unimpaired."

The morrow came slowly on, but ere the hour of noon, Eloise, having laid aside her mourning, came down, drest in a simple garb of the purest white, ready to accompany us and the clergyman to the church, the doors of which were immediately closed after us. Ascending now the steps of the altar, in the hearing of us all, she recanted; declaring, in a manner and by words the most solemn, that a conviction of the errors of the Romish faith made it binding on her conscience to renounce and abjure that communion, and to enter into the Established Church of her country, to whose doctrines and discipline she now fully and conscientiously assented. Mr. Jordan then presented her at the font; at the same moment I approached also, and with her, offered myself for the reception of the same

sacrament; for I had been able to ascertain, that though in my infancy I had been privately named, I had never afterwards been *received* into the Church. On her part, and I trust on mine, the greatest reverence for the ordinance was shown and felt. The answers made to the several questions put to her, and the solemn manner in which she entered into the promises required, were such as sensibly to affect all who beheld her: it was a scene such as none of the party had ever witnessed before in the Church, and it excited in one and all of them irresistible emotion. I myself had once been present, while abroad, when a noviciate having completed the term of her probation, took the veil; and I could not help contrasting the one ceremony with the other. In the latter case, the altars, shrines, and walls of the Convent Church were profusely decorated with garlands of flowers, intermixed with every other ornament that could arrest the eye. Crowds were pressing onwards to the high altar, holding a death-like silence, while the youthful victim pronounced her vow in a voice bespeaking the extreme of horror and agitation; — a vow sanctified by the prayer of an exulting priest, whose hollow voice was lost amidst anthems and holy songs, now hymned

by the sisters, now sung by the priests and congregation: the music resembling that which formerly was used after a battle, to drown the cries of the wounded, while it seemed to bespeak the joy of conquest. In the present instance, there was no scenic display, no exultation at the success of artifice and imposture; but a calm, rational, and sober joy, that two persons, of their own free accord, and the result of their own conviction, had offered themselves as soldiers and servants to fight the good fight of faith under the banners of Christ crucified — the Captain of their salvation. Another striking difference in the two cases also, was that, in the first, the friends and relatives of the misguided victim drest and made holiday as on a festival; — those, in the other, had joy in their hearts, but such as prompted them to prayer and abstinence from pleasure; the one was the effect of a disguised coercion, the other that of rational conviction.

On the following Sunday, after the ordinary service of the Church, Eloise and myself approached the altar to receive the sacrament; joining in that most solemn rite of our religion with a spirit, as I trust, of true and deep devotion; with mingled feelings of faith, and hope,

and gratitude to God the Father, the Son, and the Holy Ghost, for this, the greatest instance of all the divine mercies, which we were now met to commemorate. Here there were no priests clad in 'raiment of needle-work,' or in 'vestures of gold wrought about with divers colours;' but every thing was simple, plain, and dignified. There were no ostentatious genuflections — no perpetual crossings — no locking up and unlocking of wafers — no tinkling of bells — no mummery — no company of

" Embryos and idiots, eremites and friars
White, black and grey, with all their trumpery."

What was done, was done in soberness; what was said, was uttered in true and deep devotion; what was felt, was the sober comfort and confidence of the heart, filling the mind with hope, satisfying the conscience, and inspiring love; the silent but sure effects of that Spirit which is given to the faithful in this most holy and most Christian sacrament.

What a subject of conversation did this duty afterwards supply, and what happy reflections and resolutions were engrafted upon it; for it produced unbounded gratitude to the great Being by whose commandment it was instituted, while it led us to adore God, the great and good

Giver of all things, who had given to man, through the atonement of his Redeemer, the promise of future glory — the vast and mighty compensation for a transitory life of faith and obedience. That night I laid my head upon my pillow with the reflection that I was a happier, and with the hope that I was a better man than I had ever been before; and in t[illegible] reflection and this hope my heart rejoiced[illegible] this feeling of joy tempered by an o[illegible] Yet was of deep humiliation, as I considered [illegible]osing one much better I might and ought to ha[illegible] how and now that I had seen my errors, als[illegible] much more was required of me; — for [illegible] shall I cease to regret, that the great portion [illegible] my early life should have passed in utter ignorance of those things which can alone make us wise unto salvation; and that, for want of that early instruction in righteousness, I had so long wandered without principle to guide, to invigorate or to support a mind capable of imbibin[illegible] nurturing, and bringing forth the fruits of such mental composure as I now enjoy.

Some few weeks after these occurrences, the hand of Eloise was given to me by Mr. Jordan, before the altar of the same church where we had performed the most solemn and sacred

duties.' On this occasion Mrs. Jordan and her daughter were witnesses. The ceremony over, we left our kind friend's house for our own, where we have, as I would hope, an unclouded prospect before us of passing the summer, the autumn, and the winter also, of our days, in a state of happiness, which is supported by the greatest outward comfort and the firmest inward stay, accompanied with great, unfeigned, and unceasing gratitude, that God in his mercy should have brought me from darkness into light — from error into truth — from an unknown wilderness into a land of promise — from where there was no place to dwell and no tabernacle, to a seat of happiness and rest; so true is it, 'that even the sparrow may find her an house, and the swallow a nest, where she may lay her young; even thy altars, O Lord of Hosts, my King and my God!'

THE END.

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